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LAY VOLUNTEERS — Rev. George L. Mader talks with lay volunteers who took part in the first departure ceremony of the Newark Liaison for the domestic and foreign

apostolate at Sacred Heart Cathedral Aug. 3. The volunteers will work as teachers, parish assistants or nurses in this country and abroad.

Court Suit Filed

West Milford Seeking Bus Law Clarification

WEST MILFORD — A suit has been filed in Superior Court by the Board of Education of this Passaic County township asking the court to clearly define the board's powers and obligations with respect to bus transportation for students attending parochial schools.

THE CASE developed from an appeal last year by two parishes, St. Joseph's of Echo Lake and Queen of Peace of Greenwood Lake, to have the board grant full bus transportation to students at both schools who live at some distance from the schools.

At present only a small portion of the students are transported at all and then they ride only to the nearest public school.

The appeal by the schools was turned down, first by the

county superintendent of schools, Harold Straub, who must approve all bus transportation for which the state

More on Education Page 15

will pay its share (75%) and then by the state education commissioner, Dr. Frederick M. Raubinger.

The board of education was told that it can only transport children along established public school routes.

BEFORE THESE decisions were rendered, the parochial schools had received a promise from the board of education that transportation would be provided if legally possible. A broad interpretation of the state school bus law could only give a board permission to

transport parochial school students, not make transportation mandatory.

After the decision by Raubinger, the next step for the parochial schools would have been an appeal to the New Jersey Board of Education and, failing there, an appeal to the courts. This procedure for cases involving school matters was set forth last year by the courts in a school integration lawsuit.

THE SUIT filed by the West Milford board July 31 is intended to stymie the lawsuit already filed by the parents of parochial students and ward off possible lawsuits by other interested groups should the board decide to provide the transportation.

Superior Court is asked to review the state law and spell out the limits of the board's power to grant bus transportation.

If the court were to issue such a declaratory judgment, it would still not be binding on all possible litigants in the matter, as the board's suit names as defendants only such principals as the two parishes, the state board of Education, Straub and Dr. Raubinger. Judgment itself could also be appealed to a higher court by any of the defendants in the case.

THIS IS the first time the state school bus law, as amended in 1941, has been tested in the courts since the *Everson* case, which went to the U.S. Supreme Court. The law's constitutionality was upheld in this case, but an indirect result has been to limit transportation for parochial students to established public school routes.

By Commission

Priests Queried In Liturgy Study

NEWARK — The liturgical commission of the Newark Archdiocese has enlisted the aid of the priests of the archdiocese in preparing the program for the four Liturgical Study Days, which will be held Sept. 8-11, one in each of the four counties.

A QUESTIONNAIRE was sent out last week to all priests, asking them for suggestions on matters to be included in the study days. Priests were asked to describe the present liturgical program in their parishes and to outline problems anticipated with the introduction of the vernacular.

With the questionnaire was a letter from Rev. George A. Dillon, which stated that the liturgical commission was "desirous of a friendly and beneficial dialogue with the priests of the archdiocese" and added that "mutual cooperation and interest will enable us to carry out the Constitution on the Sacred Liturgy."

Priests were asked to make their replies on or before Aug. 15. The letter also noted the dates and sites of the study

Paterson Payments At Million

PATERSON — Another \$77,000 in pledges has been received by the Paterson Diocesan Campaign office here, which also reports collections totaling \$1.3 million as of July 15.

The added pledges bring the total pledged to Bishop Navagh's drive for a new minor seminary, as well as new high schools and additions, to \$7,513,223.74. The original goal of the diocesan drive was \$6 million.

CAMPAIGN headquarters, under the direction of Msgr. Joseph R. Brestel, noted that the returns for the first month since the close of the drive exceeded expectations. A total of \$324,055.95 was collected to add to the slightly more than \$1 million in cash at hand when the drive ended.

Returns have been coming in at an even pace from all three counties of the diocese. In Passaic, \$771,686.89 has been paid on pledges of \$4,120,532, about 19%.

In Morris County, it is \$508,700.96 against pledges of \$3,035,767.50, about 17%, and in Sussex, \$59,814.54 against pledges of \$305,543.74, about 19%.

Another \$39,028.48 has been received directly at the campaign headquarters.

FOLLOW-UP visits will begin in September. A meeting of moderators is planned early that month and continuing committee meetings will be held in September and October.

Home visits to slow accounts will be made in October. Persons who were unable to make pledges for temporary reasons during the drive will be visited in November.

The Advocate

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THURSDAY, AUGUST 6, 1964

PRICE: 10 CENTS

Recreation, Housing Behind Negro Resentment in JC

By ED GRANT

JERSEY CITY — Complaints on housing and recreation facilities formed the background of the nighttime violence which struck the Lafayette section of this city Aug. 2-3 following a minor street incident.

The troubles pretty much followed the pattern of the Harlem and Rochester racial incidents in July. Calm during the day, explosion after the sun had set. In the first two nights, there were no fatalities, though one white driver was badly beaten before being saved by a Catholic priest and Episcopal clergyman.

AUXILIARY BISHOP Martin W. Stanton, pastor of St. Aedan's Church here, presided at a meeting held Aug. 3 at Christ the King Church for

See Text Page 3

priests from all city parishes. A statement issued by the priests with the approval of Archbishop Boland deplored the violence and asked that the whole community concentrate to work out the problems.

The statement also pledged the priests to work with other major religious groups within the framework of the Hudson County Conference on Religion and Race.

Following the meeting of the priests, Msgr. Eugene J. Reilly, administrator of Christ the King; Rev. Aloysius J. Welsh, archdiocesan coordinator for interracial justice, and other priests met with Protestant ministers.

A COMMITTEE, headed by Bishop Stanton, was formed by the priests to coordinate activities. Other members are Msgr. Leo L. Mahoney, pastor of St. Paul's; Msgr. Reilly; Rev. Alexander Beckwith, S.J., of St. Peter's Institute of Industrial Relations; Rev. Edgar Verboest, pastor of All Saints, and Rev. James A. McKenna of St. Paul of the Cross. Father Welsh will act as consultant.

Another committee was formed at the second meeting, to be composed of five members from the three major faiths. They will meet with Mayor Thomas J. Whelan at the earliest opportunity to press for these points: (1) the highest professional standard on the part of all public officials, particularly the police and (2) restoration of full recreational facilities.

All attending were urged to go out to their people that (Continued on Page 3)

Ask End To K of C Blackball

NEW ORLEANS — New Jersey's delegation is one of 10 which will try to change membership requirements in the Knights of Columbus when the Knights' Supreme Council holds its 33rd annual convention here Aug. 18-20.

Specifically, the council is faced with 10 resolutions, seven of them asking particular changes in the so-called "blackball" membership voting procedure.

UNDER THAT rule, which its opponents say is used to discriminate against Negro applicants, five negative votes are sufficient to bar a man from membership.

Seven resolutions ask that the minimum be changed to one-third. Another would require a one-quarter negative vote.

Two other proposals, one of them New Jersey's, ask for open membership policies without specifying how they should be framed.

Voting on the resolutions will take place Aug. 20.

The supreme council meeting will open after a Solemn Pontifical Mass in St. Louis Cathedral. Archbishop John P. Cody, apostolic administrator of New Orleans, will preside; Bishop Charles P. Greco of Alexandria, La., supreme K. of C. chaplain, will be celebrant; and Auxiliary Bishop Joseph B. Brunini of Natchez-Jackson, Miss., will preach.



AT FREEDOM RALLY — Three Benedictine Sisters from Delaware, spending the summer at St. Mary's Convent, Newark, attend the Mississippi Freedom Rally Aug. 2 on the steps of the Essex County Courthouse. The rally was dedicated to the current Negro voter registration project there and asked for federal intervention to insure the application of the Civil Rights Act. The Sisters are, left to right, Sister Margaret Therese, O.S.B.; Sister Marita, O.S.B., and Sister Mary Andrew, O.S.B.

Changing Faces of Bias: Different, Always Deadly

(This special article relates personal experiences with racial discrimination by a Lawton, Okla., high school teacher. The author is the mother of three and holder of a master's degree from Oklahoma State University.)

By MRS. VALERIE FLETCHER WYNN

NCWC News Service

For the Negro discrimination hangs like the sword of Damocles, but with a cut much deeper when it falls.

It cuts into the heart and soul and dares you to be a person, dares you to struggle for dignity, until finally you learn, after a bitter and painful struggle, to rise above it.

Segregation has many faces. Sometimes you see the cruel glare of unconcealed hate as I did once in a small Texas town where I had gone to substitute for one day in the Negro school.

At noon I went downtown for lunch. I noticed a sign which said "Sandwich Shop." I knew I must avoid the drug store lunch counters and cafes, but I thought perhaps I could get a sandwich in this place if I did not attempt to seat myself so that they would understand that I would take it from the premises to eat it.

I started across to the counter, but halfway across the floor I was stopped suddenly by the manager who told me in a loud voice—a hush had fallen when I entered—that he did not serve people of my race.

SOMETIMES the face is hypocritical. As a child, I lived in western Oklahoma on a farm belonging to a broad-minded white family from Kansas.

My only nearby playmate was a great-granddaughter of this family. As children we shared every experience and almost every thought.

But the years passed and the first threat to our relationship came when her classmates called her a "nigger-lover."

We lamented over this, tearfully. But she began to withdraw from me gradually until one day she told me that perhaps it would be best if we were not seen together again.

SEGREGATION also shows a face of utter stupidity. In the little Texas town where I was born, there are many customs still practiced from antebellum days. In 1954 we returned to attend a family reunion. We had arrived early and received word that my mother would arrive by bus on the following day.

We arrived in the downtown area ahead of time and pulled into a parking place near the bus station. As we started to get out of the car, a Negro rushed up to us, out of breath.

He managed to gasp out, "Don't you know that we can't park on the main street?"

THE MOST DEADLY of segregation's faces is the face you do not see. You only watch its reflection in the face of someone you love most—your child.

You teach him many things, but you postpone the day when you must tell him what it means to be a Negro in the South.

The dreaded day came when he was in school. It was Fire Prevention Week and every student brought home a form to be signed. The form, properly filled out, signed and accompanied by some evidence of a fire hazard that the child had found at home and helped to correct, would entitle him to a cartoon party at a downtown theater.

We thought that perhaps special permission had been granted to allow Negro children to participate. But when he returned home that evening, one look at his face told me that this was not so.

He wanted to know why he couldn't go to the theater. We decided it was time to talk.

He listened to all we had to say and his eyes grew round as they always did when you had his full attention. He said nothing when we finished. He seemed quite thoughtful. We wondered if our talk had reached him.

SEVERAL DAYS later we had our answer. He came to me as I was preparing supper and asked: "Mother, do you know about niggers?" How I managed a reply I will never

know, but I heard myself answering calmly, "Niggers, what are niggers?"

"Oh," he said, "they are the people who live in nigger town."

"And just where is this?" I asked.

"That's over there, past where we sometimes go to play," he gestured.

I thought for a moment and then asked if he knew any "niggers." He said yes, they were the people who were unclean and untidy and that some of their children went to school and were in his room.

We talked further and I asked him to remember our earlier talk and to judge these people for themselves and for themselves only.

No Dispensation On Aug. 14

NEWARK — There will be no dispensation from abstinence on Friday, Aug. 14, vigil of the Assumption, in the Archdiocese of Newark or Diocese of Paterson, the respective Chancery Offices have announced.

Permission to the Bishops of the world to grant such a dispensation had been given by the Congregation of the Council in Rome at the request of Bishops from countries (chiefly in Europe) where the Feast of the Assumption is a general holiday.

In this country, the traditional fast and abstinence for the vigil was permanently transferred to the vigil of the Immaculate Conception (Dec. 7) in 1957. Since the day falls on a Friday this year, the normal abstinence rule will prevail.

Paterson Catholics Aid Quake Area

PATERSON — Catholics of the Paterson Diocese are helping an Alaskan Bishop rebuild the Church in his quake-shattered diocese.

Bishop Dermot O'Flanagan of Juneau has acknowledged a gift of \$6,420 forwarded in June by Bishop James J. Navagh. The gift represented the proceeds of a special collection recommended to pastors by the Bishop last May.

THE JUNEAU DIOCESE was the hardest hit by the March 27 earthquakes and seismic wave which shattered Alaska, causing millions of dollars in damage.

Bishop O'Flanagan, in his letter of thanks to Bishop Navagh, asked him to extend his thanks to the people of Paterson for their generosity. He added: "Hard hit though we were, we have not lost courage nor trust in Divine Providence and are planning to repair or replace all that we have lost."

On the Inside . . .

CAN ADOLESCENTS really "fall in love?" What happens when they do? See The Question Box Page 4

PATERSON'S PROGRAM for the Spanish-speaking is the topic of a special article on Page 7

A DETAILED ACCOUNT of the current condition of the Church in Cuba will be found on Page 16

(St.) Philomena—Her Cause Lives On

By REV. JOHN DONNELLY

MUGNANO DEL CARDINALE, Italy (NC)—The name "Philomena" may be stricken from Church records, but in this little town near Naples where a body—purportedly that of the martyr—has been venerated since 1805 thousands are expected to gather Aug. 11 to keep her name alive on what was once her feast day.

THE CULT of St. Philomena was recognized by Pope Gregory XVI in 1837 and spread throughout Italy and the rest of the world. Then in 1961, the Congregation of Rites said there never was such a person and ordered the name stricken from official records and the feast dropped from the calendar, much to the chagrin of parishes dedicated to her and perhaps thousands of women and even some men named after her.

There had never been a

formal process of canonization for the young girl. Martyrs have often been declared saints almost automatically by fact of martyrdom.

IT ALL BEGAN in 1802 with the discovery of a body in the catacombs of Priscilla near Rome, in a grave which carried a jumbled inscription on three red bricks. Readjusting the bricks, it was possible to arrive at the inscription "Peace be with you Filomena."

A glass phial was discovered in the grave, presumed to contain blood. Since such objects were regarded as "sure signs of martyrdom," the conclusion was reached that Philomena was indeed one of the early martyrs.

Supporting evidence was added later, particularly the devotion of St. John Vianney who claims to have had a vision of the young martyr instructing him to build a new

parish church in Ars. This testimony is contained in the acts of St. John's canonization.

FURTHER testimony comes from a protegee of the Cure, Pauline Jaricot, who was sent by him to Mugnano in 1835 to pray at Philomena's tomb and who returned cured from a mortal illness.

There is also the alleged revelation to a Sister Maria Luisa of Jesus in which she claims Philomena appeared to her and revealed she was the daughter of Greek parents who had converted to Christianity shortly before her birth.

The 1961 decree instantly stifled official devotion to Philomena, but many devotees are not so willing to give up. The body from the catacombs has never been removed from its glass niche in the sanctuary of the Mugnano church, and twice a year—on Aug. 11 and May 25, the date the body was recovered—thousands come to

venerate Philomena. Among the 300,000 annually, many are Americans.

TODAY THERE seems to be something new in the air, however. "Authoritative sources" report the case for the rehabilitation of the saint, will be submitted to the Congregation of Rites for study soon.

The citation of the acts of the canonization of St. John Vianney and the testimony of the cure of Pauline Jaricot will play a prominent part.

The three red bricks would also come up for reexamination, they say. Opponents of Philomena have maintained these bricks date from the second century and were later transferred in the fifth century to the tomb of a poor girl—the body now at Mugnano. But Father Giuseppe Bonavenia, S.J., supported by archeologists has arrived at a different conclusion which seems to be

supported by an unpublished report of another Jesuit archivist.

According to this report, if the bricks had been used for a previous tomb, there would be some trace of a second layer of plaster and damage to the edges. The report also points out that bricks were not customarily used more than once, particularly if they carried inscriptions.

The report suggests that the jumbled order of the bricks was the mistake of an illiterate grave-digger and that it is a common occurrence on tombs in the catacombs.

Will this report lead to a reopening of the case for Philomena and a reversal of the congregation's ban? The congregation says definitely not. The people of Mugnano, who have restrained themselves thus far "out of deference to Pope John XXIII" in whose reign the ban arose, are now saying it is a matter of time.

Lay Apostolate's Answers To Come in Shorter Form

WASHINGTON (NC) — The Vatican council's schema on the lay apostolate has undergone "significant revisions" since the last general meeting of Bishops in Rome, according to an American lay auditor at the council.

Martin H. Work, executive director of the National Council of Catholic Men, predicted the new and shorter declaration on lay activity would prove to be a flexible and encouraging guideline for those who are searching for an apostolic meaning for their everyday activities.

WORK WAS ONE of those laymen added to the list of auditors during the council's last session.

Work said the present declaration concerning lay activities is less than a third as large as the original statement. The council Fathers were asked to make suggestions for changes by Jan. 30 of this year, and since then the schema has been shortened, revised, and is once more in the hands of the Bishops.

"The document has been written after 50 years experience in the modern lay apostolate and after a great deal of theological and sociological study since the time of Pope Pius XI," he said. "The recent

Popes, including Pope Paul VI, have written extensively on the role of the layman, and the layman's place in the Church has been taken up by the council Fathers in previous council discussions."

Work emphasized that the layman will also be treated in several other studies, such as the one on the nature of the Church and the Church in the modern world.

LAYMEN CAN expect to find these things in the studies:

- An answer to the widely-discussed question regarding the layman's consultative role in formal work of the Church.
- Stress on greater unity among apostolic groups, and a slowing of the proliferation of new groups, except where they are necessary.
- A statement of general principles rather than a practical guide for specific problems. Specific problems will be taken up by post-conciliar commissions and by meetings such as the Third World Congress of the Lay Apostolate in Rome.

WHILE THE schema on the lay apostolate has not been placed on the agenda as one of the first orders of business for the third session, Work said he thought there is a "good chance" it will be debated during the coming session.

He enumerated five areas in which the Catholic layman might look for direction from the council: These are the apostolic vocation of the lay person; how this vocation is integrated into family, parish and community; the layman's Christian apostolate in relation to his everyday "milieu"—his job and social contacts; his role in the restoration of the temporal order, and the role of Catholic organizations.

"The question of the relationship of the lay apostolate to the hierarchy will probably be answered by varying degrees of dependency," said Work. "The layman can expect to be assured that those works he carries out under the mandate of the hierarchy and those he does as an individual trying to follow the inspiration of the Holy Spirit are both forms of the apostolate."

ing the coming session. "Laymen can look for a greater impetus for their work. In it they can expect to discover their position in the total mission of the Church, with particular emphasis on their task in the temporal order," Work said.

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Pope Paul to Join Corpus Christi Rite

By PATRICIA YOUNG

ORVETO, Italy (NC) — For more than 11 months of the year Orvieto in the central Italian mountains is known chiefly for its macaroni, white wine and Etruscan ruins.

Then every Aug. 11, on the feast of Corpus Christi, it becomes the central Christian shrine of the Western world, for it was here in 1284 that Pope Urban IV extended the Eucharistic feast to the universal Church.

THIS YEAR, the 700th anniversary of that event, Orvieto will greet a particularly famous pilgrim Pope Paul VI.

In his one-day pilgrimage from Castelgandolfo, the Pope will say Mass for the thousands of visitors and will venerate the relics.

When Corpus Christi was inaugurated, the dogma of the real presence of Christ in the Holy Eucharist was being attacked by many in Europe. The chief assailants were the disciples of Berengarius, an Archdeacon in the French City of Angers, who had declared nearly two centuries previously that the presence of Christ in the consecrated Host was merely symbolic.

THE DEBATE raged until 1263 when a saintly pilgrim-priest, Peter of Prague, decided to take a journey to Rome. On his way he stopped to say Mass in the church of St. Christina at Bolsena, a few miles from Orvieto.

Assailed by sudden doubts at the moment of consecration, Peter was astonished to see the Host suddenly transformed into the living flesh of Christ. Drops of blood splattered the corporal and the altar linens.

According to tradition, Pope Urban heard about the miracle and ordered the corporal brought to him at Orvieto. Satisfied with the investigation, he ordered a cathedral built to house the relics and formally established the feast of the Body of Christ.

THE RELIABILITY of this story has been doubted by some who point out that Pope Urban never mentioned it in the bull by which he established the feast. Today, the chief credit is given to St. Juliana, a humble Belgian nun, who in 1246 persuaded the diocesan synod in Leige to establish the feast in local churches.

Fifteen years later, Jacques Pantaleon, the Archdeacon of Leige, was elected Pope Urban IV, and carried the devotion to Italy.

However the feast began, Orvieto today has become the center of devotion to the real presence of Christ in the Eucharist. The relics attributed to Peter of Prague are contained in an Italian Gothic basilica where Fra Angelico painted frescoes depicting the miracle of Bolsena and showing St. Thomas Aquinas reading his newly composed office for the feast.

The blood-spotted corporal is contained in a silver casket above the altar.

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PRECARIOUS PERCH — Strong hands support a youngster thrust into the air to receive the blessing of Pope Paul who is being carried into the audience hall at Castelgandolfo on his ceremonial chair.

The Holy Father's Week

Stresses Church Universality

CASTELGANDOLFO (RNS) — Pope Paul told thousands of pilgrims from many nations at a general audience that the Church has a "universality" that brings all men together.

This "universality is not confined to its doctrinal content," he said, "but is extended, and one might say is realized, in the whole of mankind."

"It naturally is overcoming and doing away with differences, separations, discriminations, antagonisms, racism, nationalism, and the hundred and one points of differences that keep men divided among themselves and often hostile."

The Pope went on to emphasize the "diversity of the human race" and its geographical divisions "are no longer an obstacle to a perfect union of minds, feelings, thoughts and propositions."

"For here," he said, "we are all brothers and all one, in the rigorous respect of single personalities and single particular values. Here barriers no longer exist and mankind becomes really ecumenical."

In the beginning of his audience, held in the main courtyard of the Papal summer villa, Pope Paul said he was "delighted" to see so many pilgrims of different races and nationalities.

He also managed to say a few words to some of the pilgrims individually. Among those with whom he chatted was Rocky Marciano, former world heavyweight champion.

grims individually. Among those with whom he chatted was Rocky Marciano, former world heavyweight champion.

Hails Moon Shot

CASTELGANDOLFO, Italy (RNS) — Pope Paul has hailed the success of Ranger 7 as a "new conquest by man" and said he hoped it would be "an occasion for bringing him nearer to God."

The Pontiff spoke to pilgrims from many countries gathered to greet him at noon. He said men should not yield to materialist temptations but see in technical progress a means of getting closer to God.

"We, too," he said, "unite ourselves to the admiration of all for an event which concerns the life of all mankind and which points out how much progress man has made in science and technology. . . . This exploration of space reveals the greatness of man, who alone among all of creatures, is gifted with a soul."

However, the Pope added, "we ought to pray to the Lord that in this progressive conquest of the world of nature, man should not lose himself nor become conceited, but understand that with his gradual conquests the problem of man and the problem of God are not concealed but become more imperious."

"We therefore shall ask that our world, marked by knowledge and the conquest of nature, will not succumb to materialistic temptations, but learn to see in this new achievement another hymn to the infinite majesty of God."

Worker's Pride

CASTELGANDOLFO, Italy (NC)—Pope Paul in a message to a rally of Young Christian Workers in Strasbourg, urged them "above all" to be proud of belonging to the world of work.

He said their organization had given a new word to popular language: Jocist, taken

from the initials of the organization's French name, Jeunesse Ouvriere Chretienne.

"It is your title of nobility," he said.

"Strive every day to be more worthy of wearing it. Never forget that the J.O.C. is first of all and above all an apostolic movement," he advised.

He urged Christian working youth to study legislation that concerns them: "Propose, even daringly, practical applications, whether they concern business, the school, the family."

Consoles Survivors

CASTELGANDOLFO (NC) — Pope Paul has sent his condolences to the families of the victims of a Portuguese train disaster.

Eighty-nine persons were killed when an overloaded car became uncoupled and plunged over an embankment. It was the worst railroad accident in the nation's history.

The Pope sent his condolences through Bishop Florentino de Andrade e Silva, apostolic administrator of Porto, and included a personal contribution for relief of the neediest victims.

Prays for Congo

CASTELGANDOLFO, Italy (NC)—Pope Paul spoke of his fears for the Congo to a group of Congolese university students.

"We willingly take the occasion of your presence in our home to open our soul to you and share with you our worries and disquiet at the present situation of the Congo, and our solicitude for your compatriots who are in difficulties, pain and suffering."

"We send aloft to God fervent and ceaseless prayers that he may finally grant the Congo the concord it longs for with all its might."

Assures Freedom

CASTELGANDOLFO, Italy (RNS) — Pope Paul received Foreign Minister Zulfikar Ali Bhutto of Pakistan in a private audience.

It was later reported that the Pakistani official assured the Pope that the religious freedom of Christians in his predominantly Moslem nation would be respected.

LAKE GEORGE TOUR
Labor Day Weekend, Sept. 5 & 6
St. Mary's Priory, 228 High St., Newark, N. J.
Conductor: Rev. Gregory J. Schramm, O.S.B.
SAT. Sept. 5, 9:00 AM, leave St. Mary's Priory via West Point, U. S. Mill, And R.C. Chapel, Via Andover, N. Y., Shrine of St. Joseph, Mass. Shrine, and Circle Road Hotel for Lake George, Via Sacred Heart Church, and Circle Road Hotel for Lake George (Motor Ship).
MON. Sept. 6, 9:00 AM, leave Lake George, Mass. Shrine of Our Lady of Lourdes, and Circle Road Hotel for Lake George, Via Sacred Heart Church, and Circle Road Hotel for Lake George (Motor Ship).
TICKET PER PERSON, BUS & HOTEL \$20.00
Reservations are \$5. per person.
TICKET COMMITTEE — Mrs. Philip Sheridan, 228 St. Mary's Priory, Newark, N. J. — RU 3-8771, after 7 P.M.

People in the News

Bishop Charles F. Buddy of San Diego celebrated his 50th anniversary as a priest Aug. 5 by celebrating at Mass presided over by James Francis Cardinal McIntyre of Los Angeles.

Rev. Ambrose DePaoli of Miami, Fla., has been named to the English language section of the Vatican Secretariat of State.

Richard Cardinal Cushing of Boston is on a three-week tour of Latin American missions of the Society of St. James, which he founded in 1958.

Poet Phyllis McGinley received the 1964 Laetere Medal of Notre Dame University in her Weston, Conn., home.

Dr. Louis Fernando Duque of Colombia, has been named interfaith president of Pax Romana.

Orthodox Archbishop Simeon Amariglio of Irenopolis has been named liaison official of the Orthodox Holy Synod to the Vatican.

Rev. Xavier Kaniampurath, 47, of Ernakulam, India, is that nation's delegate to the World Educational Conference in Paris.

Valerian Cardinal Gracias of Bombay will serve on a national committee to establish a memorial to late Indian premier Jawaharlal Nehru.

Dr. Frank Ayd, Baltimore psychiatrist, has been given the St. Vincent Pallotti Award of the Pallottine Fathers for "distinguished achievement."

by a layman. Rev. John M. Martin, M.M., of Milwaukee, procurator general of the Maryknoll Fathers, has been named chaplain delegate for U.S. servicemen in the Mediterranean area.

Rt. Rev. Daniel W. Kucera, O.S.B., new Abbot of St. Procopius Abbey in Lisle, Ill., will be blessed by Albert Cardinal Meyer of Chicago Aug. 19.

Mother Mary Philothea, dean of Sister University's College of State Preparation, will receive the Mother Seton Medal of Marillac College, Normandy, Mo., on Aug. 22.

Observers Going To 3 Meetings

VATICAN CITY (NC)—The Secretariat for Promoting Christian Unity will send observers to two non-Catholic religious meetings in Europe in August.

Chosen as observers to the International Congress for Liberal Christianity, meeting at the Hague, Aug. 18-23 are Rev. Thomas F. Stransky, C.S.P., American staff member of the secretariat, and Rev. C. Pauwels, O.P., professor of theology at Nijmegen.

Other observers will attend the meeting of the Commission on Faith and Order of the World Council of Churches at Aarhus, Denmark, Aug. 15-27.

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Platforms and Politics

As the presidential campaign opens, Americans once more face the awesome responsibility of choosing one of two men for the most important and most powerful job on earth.

WE MAY LOOK in vain for guidance from a party platform because platforms are tailored just to attract votes and through political expediency they often sacrifice human interests to sectional viewpoints and group loyalties. A platform today is just a composition of political manipulation that feigns genuine human concern for all people but is designed to gain party influence and power. Political speeches on platform promises do not enlighten people; they just defend the policy of the party. The objective is persuasion for votes and persuasion is to be achieved by either logic or sophistry.

When lives, health, well-being, freedom, education are the issues, as they must be, people get fed up with the insincerity of platform platitudes and power politics. We have liberals and conservatives, moderates and extremists, and they are not all in one party. Each group claims to know the best way and each party attempts to convince us that their platform and policies will best serve the

nation's needs. Yet much of their political philosophy is incompatible with Catholic social teaching. When we realize this is true of a party, we cannot in conscience support the platform or vote for the candidate.

The responsible citizen will not allow platform shibboleths or blind party adhesion to violate his conscience or his judgment. A Catholic citizen should always have in himself something deeper and nobler than fidelity to a political group. The policies of political parties are usually but an exercise in shifty opportunism. The principles of a Catholic must be stable, unchanging, and in accord with the doctrines of his Church.

ON SOME GREAT issues that affect the welfare of the country, there has fortunately been a definite unified moral consensus, as was seen in the bi-partisan support in both House and Senate of the civil rights bill.

Catholics would act wisely by co-operating for a united consensus and try to teach party leaders that our support is independent of party and cannot be gained except by conduct, convictions, and statesmanship in consonance with our unchanging principles.

Ecumenical Misunderstanding

The gratifying annual growth of the Church in America has been paralleled in the last years by a disappointing decline in the number of converts to the Faith. Responsible Catholics, clerical and lay, are now deeply concerned over the latter development, and there has been considerable speculation as to the reasons behind the drop-off.

REV. FRANCIS J. RIPLEY has made a survey of opinion on the subject among English Catholics, the results of which he has just analyzed in the June "Homiletic and Pastoral Review." The evidence produced should provide food for thought for American Catholics.

Most of those who replied to Father Ripley's inquiry were convinced that the corresponding convert decline in Britain stemmed basically from "the changed attitude of Catholics to those outside the Church" and from sensational and inaccurate press reporting on the Church and the council in the secular press. The changed attitudes of individual Catholics were traced to the ecumenical movement, which has been advancing rapidly in the past years both within and outside the Church.

Ecumenism itself, it would appear, was not to blame; the fault was rather to be attributed to distorted con-

cepts of the real implications of the ecumenical movement.

Some misguided Catholics had actually gone so far as to give non-Catholics the notion that we now agree that one faith is as good as another. The public press in its confused dispatches from the council had convinced many non-Catholics that the Church was about to give way on certain matters on which compromise was formerly thought impossible. Others had developed an over-optimistic view of the proximity of Christian reunion and were waiting for further developments.

SOME OF THOSE outside the Church who might otherwise have sought admission had been shaken in their resolves because Catholicism no longer seemed to speak with the same changeless voice of authority, which distinguished it in the past from the uncertainties of sectarian Christianity.

Father Ripley's survey was not intended to be definitive; in any case, it refers to Britain and not America. We may profit from it, however, by rechecking our own ecumenical attitudes. Let us, by all means, have understanding and charity toward our separated brothers; nevertheless, let us not abdicate, or even give the impression of abdicating, our own great Catholic heritage.

Pay Dirt

There is a strange point of view which is being pressed on all sides. It is a point of view which is likely to be accepted passively because it is so plausibly put forth.

THE WORD IS out that the entertainment area of the World's Fair is a financial failure. This failure is blamed on the absence of dirt, of sex, of girlie shows, of the midway atmosphere. It is baldly stated that unless headliners of the caliber of Fatima and Sally Rand, quondam magnets of other fairs, are put on display, the entertainment area of the fair is finished.

It would be sad indeed if the public accepted without protest the idea that only dirt can pay.

Actually, while it is impossible to deny that the blatantly obscene or the teasingly risqué do attract, the failure of the amusement area of the fair is the result of a combination of circumstances. The closing of one show after another is not so much a reflection on the desire for the sordid in the hearts of the visitors as it is a recognition of the splendid appeal of the non-amusement areas.

The exhibition area has been so appealing, the great buildings have been so attractively designed, the publicity given to such exhibits as the Vatican Pa-

vilion and General Motors and the Spanish Pavilion has been so extensive, that this area rather than the entertainment area has been the goal of fair visitors.

INDEED, THE enormous popularity of the non-entertainment area of the fair provides a clue to what intelligent people really desire. They are intent on the strange, the prophetic, magnificent. The caperings of multitudes of chorines, the caterwaulings of synthetic singers, tinsel and sequins have little to compare with wonders of the international area, the World of the Future and the fountain displays.

The finest commendation that fairgoers can receive is the recognition that they prefer the worthwhile to the tawdry.

The fact of the matter is that it is not dirt that makes the difference between success and failure. What makes the difference is the amount of time and talent given to the entertainment productions. If the thought and the planning, the time and the talent that had been spent on the amusement area equalled that spent on the other areas, then the amusement area would not be a poor second in attendance statistics. It is not the absence of dirt which spells failure for entertainment in America: It is the absence of worthwhile productions.

The Sheep Would Gain By the Shepherd's Death

By FRANK J. SHEED

We may easily not notice that the phrase "I lay down my life for my sheep" contains two things of which Christ had never before spoken — "lay down" and "for my sheep."

"FOR MY SHEEP:" Twice in Galilee He had told the Twelve that His enemies would kill Him. On this present visit to Jerusalem, He said that they would lift Him up; they knew that phrase meant crucifixion.

So the sheep would be the gainers by the Good Shepherd's death. But would they gain?

They must have questioned Him, Peter, Andrew and John would have heard the Baptist say nearly two years before that He was the Lamb of God, who would take away the sin of the world.

I LAY DOWN my life: So far Our Lord had spoken of being betrayed. But twice in this discourse He suggests that He would be consenting to death — and not consenting only, but somehow actively involved. He said "I lay down my life that I may take it up again. No one takes it away from me; but I lay it down of myself, and I have power to take it up again. This commandment have I received of my Father."

Men could not kill Him unless He chose to let them. Death is the separation of soul and body, and He whose soul and body were in question was God the Son. No created power His will, but since the rulers could separate them against His people had determined to kill Him, He would let them

— for they would be serving His purpose. He would lay His life down — His human life only but He would take it up again. He would die in order to rise again, because it was His Father's will that by His death and resurrection men should be redeemed.

AS GOD, He was one with the Father in willing the command which as Man He accepted in total obedience, knowing all that it would cost Him. And His Father loves Him for it.

We have come to the end of what St. John has to tell us of the Feast of Tabernacles, which was celebrated in the middle of October. From there he goes straight to the Feast of Dedication. But that was in late December. For what happened in the two months between, we turn to St. Luke.



Is Social Justice Just 'Sentimentalism?'

By MSGR. GEORGE G. HIGGINS
Director, Social Action Dept., NCWC

Eric von Kuehnelt-Leddihn, a cosmopolitan Austrian Catholic journalist, is a hard man to pin down or categorize ideologically. One day he writes in The Commonwealth like a moderate "liberal" and the next day in National Review like a hard-bitten "conservative." And now and then he plays it down the middle.

Some of his writings on Catholic social teaching leave me rather confused. Take, for example, his article "The Problem of the Catholic Social Sentimentalist," in National Review. The thesis is that "the ever mounting fascination with 'social justice' today prevalent among Christians in general and Catholics in particular," is dangerous and demagogic sentimentalism.

"In the last 200 years of Western history," Leddihn informs us "the sentimentalists crusading for some sort of 'justice' or to 'right the balance' have caused more tears and bloodshed than the simple, egotistic materialists who merely crave for earthly goods."

ONE WOULD like to know who these "sentimentalists" really are and why they are so dangerous. Who are the misguided Christians whose "sentimentalism is greatly responsible for the steady growth of Italian Communists votes. . .?" and to whom is Leddihn referring when he says certain Christians in Europe are convinced that they will "have to take the wind out of the sails of Socialism and Communism — by aping some of their policies?"

I gather that he is referring to the Moro wing of the Christian Democratic Party in Italy, which favors the so-called "opening to the left."

But why not identify Moro and his associates by name and why not note that Pope John XXIII was sympathetic to their program or saw no reason to flag them down?

THE ANSWER is to be found in Leddihn's apparent conviction that there is really no such thing as an unjust social structure anywhere in Europe today and that those who claim there is are dangerous demagogues.

"The impetus in modern times to establish 'social justice,'" Leddihn contends, "came undeniably from the Marxists who condemned the inequalities of wealth, insisting that political equality must be supplemented by economic

equality."

If this be so, what are we to make of the repeated emphasis of recent Popes on the crucial importance of the virtue of social justice? Leddihn's answer is that, while the Church obviously has a right to concern herself with the problems of justice in the economic order, here "moralizing injunctions have created a probably unforeseen sense of illusion among good Christians who are not necessarily swept off their feet by the general tidal wave of jealousy but actually become unthinking victims of visual impressions."

WHAT CAN he possibly mean except that those Christians who are trying to apply the principles of the social en-

cyclicals to concrete situations — as the Popes have urged them to do — are a pack of sentimentalists who really don't know what it's all about. He says they are concerned about social justice only because they think that in this way they can out-promise or out-manuever the Socialist and Communist and thereby put the Church in a better light.

I know many of the clerical and lay leaders of the Christian social movement in Europe. Leddihn's sweeping indictment of them is a ghastly caricature. These men are the salt of the earth. Would that there were more of them not only on the continent but in every other part of the world as well.

The Press Box

Shared Time—A First Step

By ED GRANT
News Editor

The current attempt in Maywood to win approval for New Jersey's first mass shared-time experiment spotlights some of the legal ironies which surround this proffered solution to the federal aid to education controversy.

A group of parents of children attending Queen of Peace grammar school have asked the Maywood Board of Education to accept seventh and eighth grade students in physical education class and science laboratory sessions. The board, meeting as a committee of the whole, has rejected the proposal and presumably will repeat the rejection at its next formal meeting, Aug. 10 or Sept. 14.

The Shared Time Committee, in answer, appealed to the people of Maywood to ask the board 1) to change its mind and 2) to do so at the Aug. 10 meeting so that the program can begin this fall, about 18 months after the request was first made. The alternatives are a part-time registration in public school of some students, which might bring a court case, or a full-time registration, which could bring double sessions to the public junior high school.

THERE SEEMS little doubt that the board of education has the power to institute a shared-time experiment, if it wishes, and that there would be little chance of a lawsuit against the program prevailing on church-state grounds. On the other hand, there seems little legal basis by which to force the board to accept part-time students.

The answer for the parents thus lies in persuading the board of the justice of their position and in doing this through an expression of the whole community's will — such as the present postcard program. A board of education, after all, is chosen to take care of all the community's school needs — its responsibility for private or par-

ochial school students is only temporarily suspended by the parental choice.

It should be emphasized that the decision belongs exclusively to the board members and does not concern the professional staff of the school system, including the superintendent, except for the necessary consultations on how the program can be carried out. The superintendent can advise the board on the problems and costs involved — he should not be allowed to participate in the final discussion of whether or not the program should be undertaken.

SHARED-TIME is not the final solution to the church-state controversy in education. It can only be applied where conditions are practicable — as in Maywood, where the parochial and public schools are next-door neighbors — and where genuine cooperation and good feeling exist between the two school systems.

Objections to shared time have come from Citizens for Educational Freedom, who feel that it is a half-loaf solution to the problem. They argue for tax credits which would wholly or partly refund money to parents to use where they see fit for the education of their children.

But shared-time has been endorsed by, among others, the National Council of Churches and is looked upon with favor by several Catholic diocesan school superintendents.

IT WOULD seem to this writer that shared-time is a first step which must and should be followed by some sort of tax deduction, particularly for parents with children in high school and college.

This is where the costs bear heaviest on the individual parents and where distances between schools make shared-time programs less likely.

The Question Box

Yes, Even Kids Can Fall in Love

"He had a heart of gold only he never let on." Some, we're sure, will recognize here the dubious tribute paid "poor Jud" of Oklahoma fame. But even those who have not yet had the pleasure of an introduction to this character — he was meanness personified — should perceive the implications of so obviously a tongue-in-cheek compliment. Experience demonstrates that love is not so easily camouflaged. Sooner or later it emerges into the open and reveals itself to the onlooker. The overwhelming presumption is that one who never "lets on," never loves.

ALL APPEARANCES to the contrary — and they usually are — the adolescent is capable of falling in love, or, as one author puts it, "falling from the high, desolate peak of self-worship into the light and warmth of the world of the other," the universe of the real, of the beautiful, of being itself.

For the first time in his life he is in a position to give himself to another; to enter into a true "I-thou" relationship which ultimately could lead to marriage. True, the tenderness of his years militates against a love of any great depth or stability. This should not, however, lead us to conclude that it is neither deep nor genuine.

The problem the adolescent faces is what to do with this love once it seizes him. It's a powerful force which naturally seeks expression. Sooner or later the adolescent is going to have to "let on." And here is where he encounters serious difficulties, for the normal tendency of adolescent affection is toward physical manifestation.

On the one hand the adolescent must be made to realize that fascination with members of the opposite sex is quite normal and part of normal psycho-sexual development. Holding hands, moderate kissing, dancing and similar "amorous groupings" comprise the normal vocabulary of this love-fascination. They present a natural and uncomplicated way for adolescents to "let on" how they feel one toward the other.

ON THE OTHER hand there is the danger of "sexual progression." In the words of Rev. Richard McCormick, "This is a term aptly employed by Bertocci. It is intended to point up the fact that the physical expression of affection which satisfies desire at one stage will not for long be thrilling. The individual will soon find himself requiring further stimulation to experience the same degree of satisfaction received earlier. The thrill of pleasure that came several weeks ago just from holding hands is now impossible without kissing, and the satisfaction once derived from kissing is soon lacking unless there is caressing of the body. Thus the couple moves, though not inevitably or necessarily, from one rung of the ladder to the next."

"Father, is necking and petting a sin?" This is well up there on the hit parade of questions asked by adolescents. In most cases we suspect the question is simply misstated. The adolescent doesn't want to know whether it is a sin or not. The inescapable gnawing pangs of his own conscience have already given him answer. What he is searching for is the why.

Nor is the question simply, Why is necking and petting sinful? Thanks to the identification of love and sex in

movies, on television, and in books, coupled with his own unsophisticated and physical-centered understanding of life and love, the question, precisely formulated, becomes, Why is it a sin to love? Who can deny the vital urgency both of the question and the need for an answer?

WE ARE NOT suggesting, of course, that love for "the other" is the starting point for every adolescent sexual adventure. There are youngsters who never get beyond an "I-she" relationship with girls. This breakdown at the deepest level of person, the level of love, has already been discussed in a previous column. As long as it continues, girls will remain objects, sex a plaything, and heterosexual relations simply episodes.

As Harvey Cox, writing in Christianity and Crisis, v.21 (1961) pithily remarks, "When playtime is over, the playmate's function ceases."

It would be an invalid generalization, however, to say that petting and necking are always and at every stage a selfish manipulation of another for the purpose of self-gratification. To subscribe to this thesis, we feel, is to lose sight of the fact that adolescence brings with it the capacity to enter into the "I-thou" relationship of genuine love.

It seems much closer to the truth to say that many youngsters involve themselves in necking and petting because for the first time in their lives they really want to give themselves to "the other" and this is the only way they know how.

This does not mean that the practice of necking or petting even in these instances can be condoned. It remains very much a matter of grave concern. But this should not blind the educator to the need of understanding the genesis of the problem. He should especially beware of tarring every youngster with the same brush; writing all of them off as selfish animals. Such would be a gross oversimplification of a very complex reality. (To be continued)

For Vocations

Members of the Apostolate for Vocations can gain a plenary indulgence under the ordinary conditions on: Aug. 6, The Transfiguration

Aug. 15, The Assumption And once a week for reciting daily with piety any prayer for vocations approved by the ecclesiastical authority.

A partial indulgence of 300 days can be gained for each act of charity or piety performed for the intention of fostering vocations to the priesthood.

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Letters to the Editor

The name and address of the writer must be included in a letter intended for publication, but they will be withheld if requested.

A Good Stand ... Practice It

Editor:
I have long been waiting to see the Catholic press, as well as other sources of Catholic leadership, accept its duties as a leader in civil rights.

Most Catholics know their duties to their fellows, yet the transformation of useful knowledge into intelligent action requires persistent encouragement as well as the good example of our leaders.

The tension over civil rights is growing to critical proportions. We cannot continue to preach civil rights unashamed unless we first take bold steps onto the road that we are pointing out to others.

We have a good stand on civil rights. Let's not just have it; let's practice it. Let's not just give it the place it deserves in our lives as an area which demands wholehearted execution of what is now merely "on the record" as God's will.

Louis Hynes,
East Orange.

Fair Housing In New Jersey

Editor:
In all the fuss over the battle to repeal the California fair housing bill, New Jerseyans should not forget that we have yet to make our own law effective through the addition of necessary amendments.

Now is the time to write your Assemblyman and Senator to get action when the legislature reconvenes in November.

Robert Stephens,
Hackensack.

Prays for Right Birth Decision

Editor:
As Catholics, we believe that artificial birth control is wrong for everyone, regardless of religion.

The Advocate item regarding the Monmouth County Board of Freeholders decision to "temporarily shelve" their proposed program of birth control information states that Magr. Theodore A. Opdenaker warned that the "matter would best be left in the hands of voluntary agencies and urged that extreme care be taken to avoid violation of the conscience of a client or pressure

by agencies handing out benefits."

One wonders about these "benefits."

It is a group responsibility for any Board of Freeholders to make this decision. Let us pray that God enlighten them when making such a delicate resolution. Indeed, in all their decisions.

Mrs. James M. Wilson,
Glen Ridge.

Will Herberg's Qualifications

Editor:
"Will Herberg, professor of Judaic Studies at Drew University in Madison, will also speak." Thus, one sentence in an Advocate News Summary headed, "Legislators Head CEF Speakers" (July 30).

The appearance of Dr. Herberg at the convention of Citizens for Educational Freedom was an item which should have been trumpeted from the front page of The Advocate. I am certain that the language used to describe this appearance contained no intentional implication that Dr. Herberg is some sort of "also ran" or that mention of his appearance was some sort of afterthought.

However the reference to Dr. Herberg qualifies him as "A prophet without honor in his own country."

Dr. Herberg was moving the principles of CEF before CEF was founded in 1959. I would quote one sentence from "Freedom in Education," nationally-circulated CEF publication: "A pioneer advocate of equality and justice in education, Dr. Herberg wrote the foreword to Freedom of Choice in Education, by Rev. Virgil C. Blum, S.J."

J.B. McCaffrey,
Morris Plains.

Asks Cards For Children

Editor:
Some time ago you published an appeal from me for rosaries. Many readers helped and several missions and leprosariums were sent parcels.

May I ask your kind readers now for used religious cards? Even used Christmas cards are helpful. They can be made into scrap books which delight children in hospitals and the best ones can be reconditioned and sold.

Gerald Breen,
69 Heriot St.,
Liverpool,
England.

Ecumenical Movement Spreads to Chautauqua

By REV. JOHN SHEERIN, C.S.P.

The Vatican Council document on ecumenism urges Catholics to become better acquainted with non-Catholics and to read the history of non-Catholic movements.

I confess that I knew very little about Chautauqua when I arrived there to lecture on "The Hopes and Challenges of the Ecumenical Movement."

THE CHAUTAUQUA Institution is located on Lake Chautauqua about 75 miles from Buffalo. It was here that the Chautauqua Movement originated in 1874. The aim was to offer intensive training to Protestant Sunday school teachers during their summer vacations.

As the years went on, Chautauqua also became a center of adult education especially in art, music and literature.

Today Chautauqua is flourishing. Some 10,000 people make this religious and cultural enclave their summer home and about 40,000 attend at least some parts of the season's program. Lectures on every subject are given from early morning until late at night. Syracuse University conducts many of the lectures. There are concerts by a top-level symphony orchestra, plays, operas as well as innumerable sports.

In The Encyclopedia Americana, Arthur Bestor Jr. says Chautauqua "has adapted it-

self with remarkable resilience to changing social forces." I would like to add that it is now adapting itself to the ecumenical movement.

IT WAS my privilege in July to be the first Catholic priest to lecture at this great American institution. The invitation came through the head of the department of religion at Chautauqua, the Rev. Henry Smith Leiper, long associated with the ecumenical movement because of his work with the World Council of Churches. It took courage to break a 91-year precedent. He was my gracious host, my table companion, the chairman of my lectures.

The audience was made up largely of elderly Protestant women, with a number of Protestant clergymen who seemed to have a lively interest in developments at the Second Vatican Council. My reception was warm and genial — especially on the part of the Protestant ministers. I formed a close friendship with another lecturer, Dr. Thomas Crosby, pastor of the Central Union Church in Honolulu.

The Movie Choice Is Ours

Editor:
As it becomes increasingly more difficult to find worthwhile motion pictures to attend, it becomes increasingly more apparent that there is dire need for a truly concerted effort on the part of moviegoers to check the deluge of trash that is being paraded across the screen.

"The Choice Is Yours" ran The Advocate's editorial (July 16) deploring the disappearance of family level pictures with the seemingly "no choice" alternative but to avoid films altogether. It is true that movies have sunk to an all-time low, but might they not rise again to a new high?

We all know the importance of letters to help a good cause or hinder a bad one. Why not direct a letter to your neighborhood theater to object to an offensive film and to insist on those worthwhile? Your neighborhood theater depends to a great extent on the patronage of its neighbors and will not lightly toss such letters aside.

I have been assured by a representative of the Essex County Sheriff's office that a number of these letters could turn the tide. The public will get what the public wants.

Edna M. LaVecka,
West Orange.

How Angry? Quite Enough To Want Justice for All

By JOSEPH A. BREIG

In response to a column in which I voiced anger over do-nothingism in the racial crisis, I received an unsigned letter which said in part:

"Are you angry enough to live in an integrated neighborhood, and have your teen daughter subject to the remarks, comments, and possibly assaults of colored teenagers?"

"Do you say it is wrong for Catholics to associate on a selective basis with those who observe the same moral code, in order to provide good example for their families?"

"Are you angry enough to have your aged relatives live in changing neighborhoods where old women are driven

to the ground and their pocket-books torn from them?"

THE LETTER is typical. It belongs in a casebook of studies of blind bias. It reeks of the spiritual and moral poison of racial prejudice — and religious prejudice too.

Notice how the writer's mind works:

He thinks all Negroes are undesirable neighbors.

He thinks that they are undesirable because they are Negroes.

Therefore he says there is nothing wrong in segregating Negroes and discriminating against them.

And with sublime conceit, he takes for granted that everybody will agree that he (not being a Negro) is a desirable neighbor.

Finally, my correspondent assumes that Catholics are automatically better neighbors than anybody else.

Unless, of course, they should happen to be Negro Catholics.

The writer seems utterly unaware that the Catholic moral code regards prejudice and discrimination as sinful, and condemns the pride that makes some of us set ourselves above others.

SINCE WHEN do only colored teenagers, and not white teenagers, behave like fools and rowdies, making insulting and bullying remarks and approaches, and snatching purses?

Such behavior, I suppose, tends to be more prevalent where people are jammed together in slums, denied decent housing and adequate income and education. This is true no

matter what the race or nationality. The corrective is to establish justice — and that is exactly what Negroes are asking for.

My unnamed correspondent is frightened; his fears are in large part the products of the prejudices that lurk in his soul.

What troubles me most is the absence of any trace of concern or compassion for our fellowmen. There is no suggestion that we ought to help them; there is only an attempt to justify perpetuation of discrimination.

The letter is un-Catholic, un-Christian and irreligious. I would not want my children associating with this Catholic, because I want them to be given good example, not bad example.

Mass Calendar

Aug. 9 — Sunday, Twelfth Sunday after Pentecost. 2nd Class, Green. GL. Cr. Pref. of Trinity.
Aug. 10 — Monday, St. Lawrence, Martyr. 2nd Class, Red. GL. Common Pref.
Aug. 11 — Tuesday, Mass of previous Sunday (12th after Pent.). 4th Class, Green. No GL. or Cr. 2nd Coll. SS. Theobaldus and Assandri, Common Pref. Or. SS. Tiburtius and Susanna, Martyrs. Red. GL. Common Pref.
Aug. 12 — Wednesday, St. Clara, Virgin. 3rd Class, White. GL. 2nd Coll. C. (P). Common Pref.
Aug. 13 — Thursday, Mass of previous Sunday. 4th Class, Green. No GL. or Cr. 2nd Coll. SS. Hippolytus and Cassian, Common Pref. Or. SS. Hippolytus and Cassian, Martyrs. Red. GL. Common Pref.
Aug. 14 — Friday, Vigil of the Assumption. 2nd Class, Violet. No GL. 2nd Coll. St. Eusebius, Common Pref.
Aug. 15 — Saturday, Assumption of the Blessed Virgin Mary. 1st Class, White. GL. Cr. Pref. of Blessed Virgin. Aug. 16 — Sunday, Thirteenth Sunday after Pentecost. 2nd Class, Green. GL. and Coll. St. Joachim, Cr. Pref. of Trinity.
Key: GL. Gloria; Cr. Creed; C. from the Mass of Holy Ghost; P. Dignities of Paterson; Coll. Collect; Pref. Bridge.

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Twelfth Sunday after Pentecost
Villa Marie Church, Hoboken
St. Ann's Home for the Aged, 100
Old Bergen Rd., Jersey City
St. Elizabeth's, 700 Wyckoff Ave.,
Wyckoff

Aug. 16, 1964
Thirteenth Sunday after Pentecost
Immaculate Heart of Mary (Spanish-
Portuguese) 205 E. Jersey St., Eliza-
beth
Philomena's, Livingston Ave.,
Livingston

Paterson

Aug. 9, 1964
Twelfth Sunday after Pentecost
St. James the Apostle, Green Pond
Our Lady Queen of Peace, West Mil-
ford

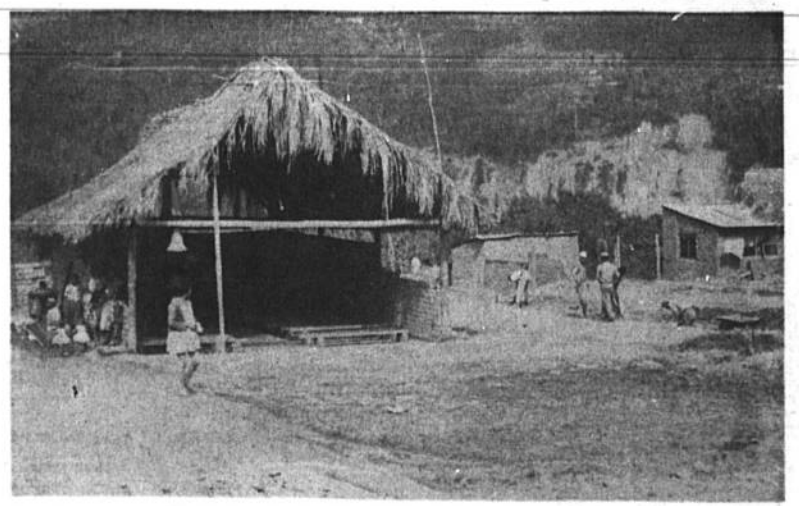
Aug. 16, 1964
Thirteenth Sunday after Pentecost
Our Lady of Fatima, Mahwah, N.J.



Father Conte chats with little girl picking up her wash at open field laundromat in front of Santa Fe mission church, a poor adobe structure in a town 75% Adventist.

Paterson's Stand In Bolivia . . .

In Caranavi, a backward but fast-growing area of Bolivia, two Paterson priests and four Sisters of Charity staff Divine Love Parish and its outlying mission stations. Rev. Armand J. Conte and Rev. John F. Heusser bring the Mass and the sacraments to people who have long been without priests. Sister Anne James and Sister Mary Frederick teach religion to children in public schools who otherwise might go the way of their ancestors, growing up in a cloud of religious ignorance. Sister Grace Lavinia and Sister Michael Julia nurse their wounds and treat their malnutrition and other ills in a little adobe clinic. Twelve boys from Caranavi are studying to be teachers with the Xaverian Brothers in Carmenpapa. And in La-Paz, another parish grows — the Parish of Annunciation, supported financially by the Paterson Diocese. These scenes give an idea of what life is like in Bolivia, where the Church of Paterson, N.J., is making a stand against illiteracy, sickness, poverty and religious indifference.



Building sounds echo against the mountains around Caranavi, as construction gets underway for the church for Divine Love Parish. Above, the thatched, partly walled little building which now serves the parish stands beside the foundation being dug for the new church, expected to be ready this Christmas. At left, Sister Anne James, Sister Mary Frederick, and Father Conte carry their books after leaving one of 12 public schools in which they give catechetical instruction each week — one in the morning, one in the afternoon, six days a week.



Sister Grace Lavinia prepares to enter the little adobe clinic where 1,000 people are treated each month by the two Sisters of Charity.



Msgr. Frank J. Rodimer, Paterson's vice chancellor, with derbyed women and smiling children in Paterson's adopted parish in La Paz.

A Store That Gives Away Help

By ED GRANT

PATERSON — The storefront church with Spanish lettering on the window has become a common sight in the cities of North Jersey over the past 15 years. The one at 237 Market St. here is a little different, however.

To begin with it is not really a church at all and though the gentleman who greets visitors these days wears a Roman collar, he is not a priest. "Not yet, that is," as he patiently explains to a visitor who began his greeting with "Father . . ."

For the summer, El Centro Catolico has retained the services of two Cuban seminarians, studying in upstate New York for the Diocese of Camaguey in their native land, but possibly destined to spend some time after their ordination in the Paterson Diocese. They are Jose Alenro and Felipe Carvajal.

THE CENTER was opened several months ago by Bishop Navagh under the direction of the diocesan Apostolate for the Spanish Speaking, of which Msgr. Vincent E. Puma is secretary. All priests working in the apostolate take their turn behind the desk, but Rev. James J. Smith of St. Joseph's is the director.

The quarters include the first floor and basement under a small downtown hotel. The main floor is tastefully decorated, with a display of Cuban culture presently in the front windows. The basement is used to store clothing which has been donated for impoverished families.

The business of the center, put simply, is trouble. It is a place to which the Spanish-speaking can come for help — for a job, a translator, advice on a child who has run afoul of the law, plain (and not so plain) advice. Some 50 cases a week are heard.

THE DIMENSIONS of the Puerto Rican apostolate in the diocese were recently spelled out in a census taken by Paterson seminarians and laymen which showed that there were over 13,000 Spanish-speaking in the diocese, with more than 8,000 in Paterson alone. Some 85% are baptized Catholics, though less than half have been confirmed.

The center has just begun its work but has already proved a huge help in taking the burden of social work from the parishes. The problems which



SPANISH CENTER — Felipe Carvajal, seminarian from Cuba, and Maria Elena Torres talk over one of the problems that has been presented to them at Paterson Spanish Catholic Center, which opened a few months ago on Market St. Carvajal is one of two Cuban seminarians assisting Rev. James J. Smith, director of the center, during the summer months. Miss Torres is one of the lay volunteers. Puerto Rican and Cuban Catholics are able to find all types of assistance at the center, which is supervised by the Spanish Catholic Apostolate under the direction of Msgr. Vincent J. Puma.

used to be brought to the rectory and had to be solved there can now be directed to the center, which is located close to city, county and federal agencies.

Not all of the cases handled are life-or-death matters, however. There was the Puerto Rican father who came in breathlessly to ask for help in having his daughter's name changed. It seems that the hospital had given the girl the

last name of his wife, who tacked her maiden name after her wedding one according to the Spanish custom. The language barrier had prevented the father from making his point clear to the hospital officials, so the good padres were called in.

ONLY LAST WEEK, a woman from Jamaica, N. Y., turned up at the center with a problem. Asked how she had

ever heard of the place, she told Alonso that she had heard Father Smith interviewed on a radio program which came from the center while a Puerto Rican art show was being given there.

The great majority of the people come on serious errands. Many times they find that the simple fact of having a translator along can get them a "si" from a welfare agency or employment service which previously said "non."

There is always a new problem cropping up in the apostolate and the latest one involves Cubans who come here by way of Spain. Unable to fly directly to Miami, where they would be channeled through government agencies (and receive aid), they first go to Spain and, unable to find work there, come to the U.S. without funds or a job, and usually in debt for their passage.

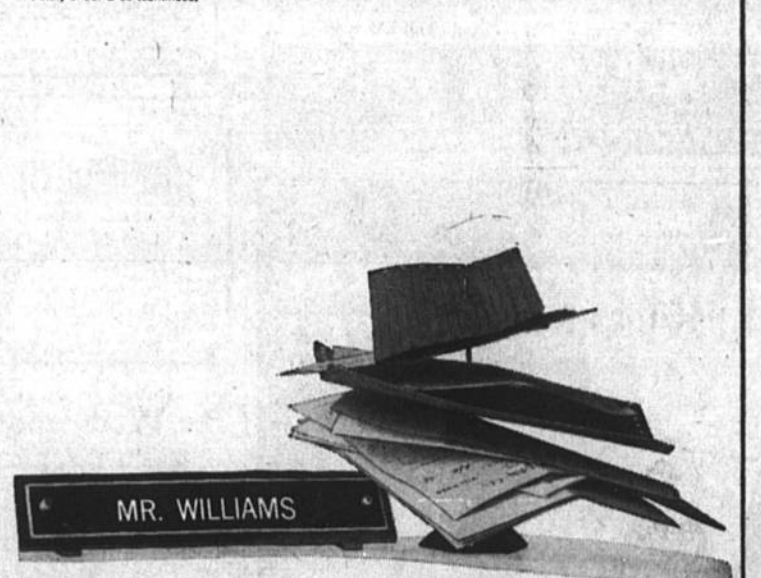
SEMINARIANS Alonso and Carvajal have proved invaluable to the center, for both are experienced hands at this work. After coming to this country, they were sent to St. Cyril and Methodius Seminary, Orchard Lake, Mich., which primarily caters to Slavic-American candidates for the priesthood. They were then told to approach Bishop Navagh, who was Bishop of Ogdensburg at the time, and he arranged for them to study at St. Bonaventure Seminary, Olean, N. Y.

For the past few summers, both had worked on New York's lower East Side in New York City with Puerto Ricans, but happily came to Paterson this summer at the request of Bishop Navagh, who they say "has done so much for us." They are living at Our Lady of Providence Mission, where Msgr. Puma is administrator.

FATHER SMITH has already made plans for some of the new programs the center will tackle. On Aug. 3 the center opened a new nursery at 53 Fair St. under the direction of the Sisters of the Immaculate Heart.

This fall, a Communion class for adults will be started, either at the center itself, or at one of the parishes nearby if the numbers are too great. In addition, the center will continue and expand its work of coordination among the parishes of the apostolate and will probably continue to keep the census up-to-date. It is also planned to publish a periodical to be sent to all those now on the census list.

The Story of Bev & Ed (continued)



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100,000 Lunches 'Most Important'

NEW YORK (NC) — Two years ago thousands of school children in Tanganyika went all day without lunch. Today 100,000 of them are getting nourishing midday meals — thanks to the enterprise of a young official of Catholic Relief Services — NCWC.

Julius Modlinski, a 30-year-old program director for CRS, calls the Tanganyika school lunch program "the most important job I accomplished" during his time there.

PREVIOUS SERVICE in Senegal, Mauritania and Algeria had made him aware of the widespread, debilitating malnutrition among African children.

To carry out the Tanganyika project, Modlinski requested 8,000 tons of foodstuffs — mainly U.S. surplus bulgar wheat, maize meal, powdered milk, vegetable oil and beans — to be shipped to Tanganyika every year.

"The results have been gratifying," he said in an interview. "Now the children play football during their noon break. Previously they would just lie under a tree and sleep from sheer exhaustion. They also seem to be happier and more attentive in class."

BESIDES supplying 400 schools with food, Modlinski

supervises the distribution of food, clothing and medicine to refugees from the Sudan, Mozambique, Southern Rhodesia and Rwanda.

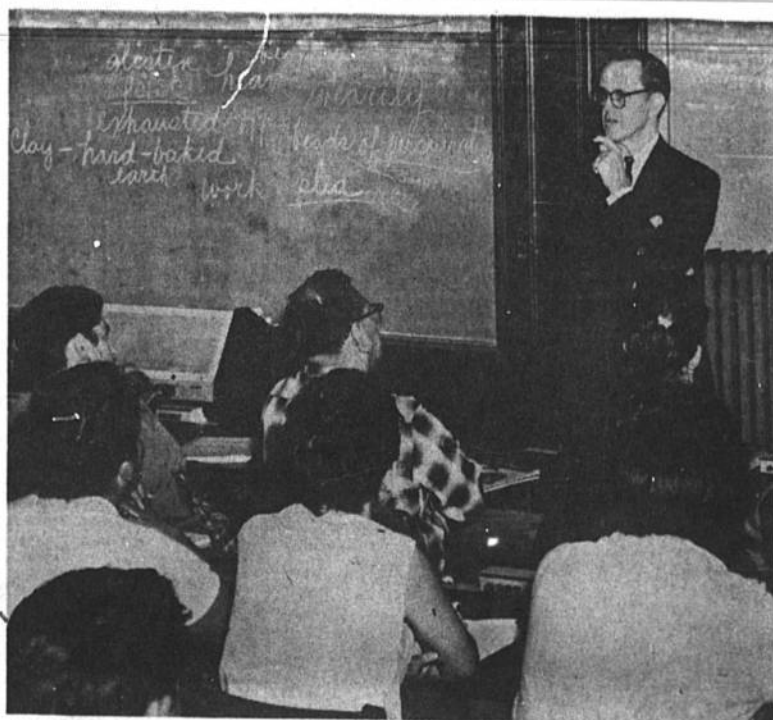
Recently he started a "seed bank" with Britain's Oxford Committee for Famine Relief. The project provides seeds for villagers with the understanding that they will replace them from their first year's crop.

Modlinski was graduated from Wisconsin State College in 1959. Now in the U.S. for a brief visit he will return soon to Africa with his wife, Barbara, and their adopted 12-year-old son, John, to set up a school lunch program in Kenya similar to the one in Tanganyika.

Change of Address For Two Chaplains

NEW YORK — The Military Ordinate here has announced changes of address for two chaplains from the Newark Archdiocese.

Rev. John C. Mignone, a Marine chaplain, is now with the 1st Bn., 8th Marines, 2nd Marine Division, FMF, Camp Lejeune, N. C. Rev. Joseph P. Trodd, a Navy chaplain, is now at the Naval Auxiliary Air Station, Whiting Field, Milton, Fla.



TRAINING PROGRAM — The Bishops of Michigan sponsor a job training center in Lansing, Mich., where 150 men and women students are pursuing a retraining program designed to help them to compete for jobs in today's world. The average age of the students is 34 years, and the average income last year was less than \$700. Here U.S. Sen. Philip A. Hart of Michigan tells a class that officials in Washington, D.C., regard their job training program as one of the best anywhere in the U.S.

3 R's in Midwest

Church, Government Join To Rehabilitate Illiterates

An Advocate News Summary

Catholic agencies in two midwestern cities are getting federal and state financial support for job training and education programs.

In Chicago, what started as an adult education program at a Catholic high school in Woodlawn has mushroomed into a federally-financed pilot project for rehabilitating illiterate adults.

Believed to be the first experiment of its kind in the nation, the program has enrolled 125 adults and will attempt to raise their literacy levels two years or more in a matter of six weeks.

And in Lansing, Michigan, 150 students averaging 34 years old are enrolled in a retraining program sponsored by the Michigan Bishops and aided by three federal agencies.

THE CHICAGO project is financed by a grant from the U.S. Labor Department's Office of Manpower Development and Training, in conjunction with the Illinois State Department of Labor. It is directed by Sister-teachers at Loretto Academy.

The 125 candidates, men and women, 22 to 50, were referred by the Illinois State Employment Bureau. All were incapable of taking the bureau's aptitude test to qualify for vocational training.

MOST LANSING students have been living on the fringes of the world others take for granted. Their average wage last year was less than \$700.

They range from Cuban refugees and migrant workers who have stopped following crops, to native Michigan school dropouts.

"The trainees range all the way from no education at all to high school graduates — you know, 'social promotions' who were moved along because they were too big to be left behind," said John L. Gaffney, director of the job training center.

FIRST THE trainees must learn to read, write and do enough arithmetic so they can be put into a vocational education program. After vocational training, they will be placed in jobs with a follow up after three months.

"The process takes one year — varying with the individual," Gaffney said. "We'll upgrade every individual as far as he will go. There are some with a college potential who have never been able to go to school."

Administrative costs are paid by the U.S. Office of Manpower Development and Training, through the Michigan Employment Security Commission (MESC). The teachers' salaries are paid through the Department of Health, Education and Welfare.

"THIS IS the first time, as far as we know, that the government has financed a pro-

gram aimed at the hard core of older people lacking a minimum education. It's certainly the first in the state," said Sister Peter Claver of the Chicago project.

Varying degrees of illiteracy are represented in the class, from those with no formal education at all to others who might have reached the fifth grade level but over the years had little opportunity to use their childhood skills.

The group is divided into five sections of approximately 25 students studying basic reading and communication, basic arithmetic, English, typing and occupational outlooks.

TEACHERS for the latter course are provided by the Illinois University Extension Service. The rest of the subjects are taught by both public and parochial school teachers.

The scope of the project has grown far beyond that of the

original Loretto Adult Education Center, formed last January.

At that time, a volunteer tutoring program was started with the idea of working out a basic literacy program for adults "to help solve some of the educational problems in the Woodlawn area, where about 30 to 50% are unemployed," Sister Claver explained.

All-Night Vigil

To Honor Martyrs

AURIESVILLE, N.Y. (NC) — An all-night prayer vigil at the North American Martyrs Shrine will start here at 9 p.m. Aug. 14 to mark the martyrdom 322 years ago of Jesuit missionaries to the Indians.

Pilgrimages from several eastern cities are expected. The vigil will end with Mass at 6 a.m. Aug. 15, the Feast of the Assumption.

U.S. News Briefs

Senate Extends Hospital Aid

WASHINGTON (NC) — The Senate has passed and sent to the White House a five-year extension and expansion of the Hill-Burton program of construction aid to public or non-profit private hospitals and other health facilities.

The measure would increase total funds available from \$220 million in the last fiscal year to \$285 million annually by fiscal 1968. Total five-year cost of the program would be \$1,362,500,000.

For the first time, also, the program would include funds for modernization of existing hospitals and health facilities. It would earmark \$160 million specifically for this purpose, with a possibility of transfer of another \$50 million from new construction funds if needed.

First enacted in 1946, the

Hill-Burton program had aided in the construction of some 6,800 hospitals and other facilities.

Ask Migrant Study

ROCKVILLE CENTRE, N.Y. (NC) — Catholic Charities of the Rockville Centre Diocese and the Salvation Army have called jointly for a thorough study of migrant labor conditions in Suffolk County.

They made their appeal in the wake of protests by interracial and social welfare groups over poverty conditions among migrants living in the Riverhead section of the county.

A "proposal to the Long Island Fund" by Catholic Charities and the Salvation Army urged "a complete and full scale attack" on the problem of poverty among migrants.

Catholic Charities also appointed a fulltime staff worker to aid migrants in the Riverhead area, and Msgr. Michael J. McLaughlin, chairman of the diocesan Commission for Interracial Affairs, toured one farm on which 250 workers were living.

Msgr. McLaughlin called conditions "unbelievable." Following his tour, Catholic Charities and the St. Vincent de Paul Society announced they were taking steps to aid the migrants, and that the Cath-

olic Interracial Council of Long Island had set up a special committee to study the situation in eastern Suffolk County.

Concern over the conditions came to a head early in June when the Long Island chapter of the Congress of Racial Equality launched what it called "Operation Tinderbox," aimed at assisting slum dwellers and prodding officials into faster action.

Urges Birth Study

WASHINGTON (NC) — A resolution calling for stepped-up government efforts in population study has been introduced in the House of Representatives by Rep. Morris K. Udall of Arizona.

The resolution calls on the President to launch "substantially increased" research programs on population within the National Institutes of Health, and to establish a presidential commission on population to study foreign and domestic population problems, cooperate with international agencies and other nations, and make recommendations.

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At Telephone Company

Sisters Who Were Employees Will Now Guide Students

NEWARK — Sister Kathleen Timothy, vice principal and guidance director for St. Cecilia High School, Englewood, and Sister Anne Marie, assistant principal and guidance counselor at St. Peter's High School, New Brunswick, have completed four weeks of the N. J. Bell Telephone Co. study job opportunities.

They were two of 10 high school guidance counselors from New Jersey who were employed in the counselor program, now in its 10th year. Its purpose is to acquaint counselors with the company's general operation and job opportunities.

Open to all guidance counselors in New Jersey public and parochial high schools, the main qualification is that the teacher be active in the guidance field notes Joan Thuebel, personnel staff assistant at the company's Newark office.

THE PROGRAM, said Sister

Kathleen, "gives us an excellent insight to the business world. Having been given the opportunity to view all positions available to boys and girls and the training program, we will now be better able to place students who don't plan to attend college."

Among the subjects discussed are the training and personal characteristics the company looks for in recruiting. Future employment needs are stressed.

The first day of the counselor training involves orientation followed by two days of observing employment office practices.

Most of the remainder of the program consists of tours and meetings with local company officials in the area served by their high schools so counselors might become familiar with the job opportunities readily available to their students.

Each counselor tours the

traffic, commercial, accounting, engineering and other departments. In this way, Miss Thuebel pointed out, they are able to observe "working groups as opposed to staff personnel."

FOR EXAMPLE when touring the traffic department, the counselors met the supervisor, observed training procedures and actual switchboard operation and talked with staff members. In this way, she noted, they were "getting closer to particular jobs and got a good picture of what the job entails and what the potential is." They even watched installers at work.

An interesting part of the course, Sister Kathleen noted, was observing classroom training with only three or four in a class. Teachers, she added, made extensive use of visual aids and programmed teaching enabling the employee to proceed at his own pace.

Concluding the four weeks, the counselors returned to the home office for several round table discussions.

The program has proven itself to be mutually profitable, Miss Thuebel said. The counselors are better able to advise their students on career possibilities with the company which in turn is helped in its search for qualified job applicants.

Sister Kathleen worked in the business world for three years after graduating from St. Cecilia's and before entering the convent. She earned her bachelor's degree in education at St. Elizabeth's College and her master's in theology at Fordham.

Sister Anne also received her bachelor's degree in education from St. Elizabeth's. She holds a master's in English from Seton Hall and a master's in religion from Providence College.

Charities Shed White Wings

RIO DE JANEIRO (NC) — The Daughters of Charity in Brazil will wear their characteristic white-winged head-dresses for the last time at Mass on the Feast of Assumption, Aug. 15. Then they will remove the huge cornets and change to their new simplified habit.

The huge white cornet — typical of the dress of the French peasant girl of the early 17th century is being replaced by a black veil with a light band on the forehead. The Sisters' skirts, traditionally reaching to the toes, will be standardized at 10 inches from the ground.

Freshman Dean

LAKEWOOD — Sister Mary Demetria, R.S.M., assistant English professor at Georgian Court College, has been appointed dean of the freshman class, a newly-created office. It was announced by Mother Mary Patrick, R.S.M., mother general of the Sisters of Mercy, North Plainfield.

The new office was necessary because of the enrollment of 150 freshmen for September.

Elected Secretary

CONVENT — Julia E. Read, director career guidance and placement for the College of St. Elizabeth, has been elected for a second term as secretary of the Metropolitan New York Placement Officers Association.

HIGHWAY ACCIDENTS in the U.S. took 42,700 lives in 1963.



OBSERVING PROCEDURES — Sister Kathleen Timothy, guidance director for St. Cecilia High School, Englewood, and three other guidance counselors observe Roberta Isbell operate a computer used in billing process at the Teaneck office of N.J. Bell Telephone. Ten high school

counselors throughout the state participated in the company's counselor's program. Left to right are Edna Allen, Lincoln High School, Jersey City; Kathleen Nolan, Passaic High School; Sister Kathleen, and Benjamin Hodgson, Lakeland Regional High School, Midvale.

I Was Thinking . . .

Christ's Love Is the Answer To All Kinds of Loneliness

By RUTH W. REILLY

Did you notice the newspaper article entitled: "Loneliness Fatal?" It described a young doctor's third and successful suicide attempt.

"At mid-afternoon, despite pleas by police, he jumped off a viaduct into a rescue squad net. Police discovered he already had self-inflicted wounds in the abdomen and chest. While he was being treated at the emergency room, he grabbed a scalpel and drove it into his heart."

"I'm lonely," he had said. "I'm just very, very lonely." What an indictment against each one of us! O God, forgive us for ignoring the lonely people all around us. Forgive us for ignoring You, for it is You in each one who craves some crumb of attention, as You craved the consolation of your Apostles' presence in the blood-rendering agony of your loneliness in the garden on Holy Thursday night.

AS WE LIVE day by day it is so easy to slip into the rut of routine and, almost without realizing it, withdraw from the drama of life surging all around us. We wait for big things to do and never even see the little ones that need doing!

What about the elderly lady who lives by herself? She calls "Yoo-hoo" and waves when we pass. We smile and wave back, but couldn't we find time to pay her a real visit soon? She may be lonely.

What about the young bride who moved here from out of state? With her husband at work, the days must be long for her. Couldn't we introduce her to other young matrons we know? She may be lonely.

WHAT ABOUT the mother of six, whose husband's position requires him to travel from time to time? She seems well-organized and is always smiling, but couldn't we offer her an afternoon or evening off when he's away? She may be lonely.

What about the widow

whom we showered with sympathy and gifts of food and prayers at the time of her bereavement, and then forgot all about? She may be lonely.

What about the woman on the outskirts of things at a meeting we attend or party we go to or the severely alone woman at the office? Each may need no more than a smile or word to draw her in.

What about your husband? Are you interested in his work and outside activities? Do you really do your best to love and encourage and understand him? It sounds strange to say, but say it. He may be lonely.

What about your children? Are you available when one or the other needs you? Not just an automatically responding part of you, but the whole you?

WHEN ST. JOHN the Apostle "whom Jesus loved" became too old to preach long sermons, he would say: "My little children, love one another." It is the answer to loneliness, our own and that of others.

If we open our hearts, God will act through us to bring His love to others. The way new life stirs within the expectant mother's womb — if

we nurture Christ's life in us it will likewise quicken and grow. We will become more and more attuned to the needs of others, and the love exercised in giving to others will grow in us.

Loneliness is all about us. Think of the growing incidence of divorce, of alcoholism, and of drug addiction in our country. Each is a symptom of the great human need for understanding and love which is cruelly missing in many lives.

The giver cannot know the healing balm a particular smile, or thoughtful word or deed may be to the receiver, nor can he know (in this life) the miracles God's grace may perform through him. The smallest kindness, given at the right moment further back in that young doctor's life, might have helped him fight off the terrible loneliness that tormented him. Might have helped him continue with his life according to God's plan. "My little children, love one another."

Envoy to Speak

WASHINGTON (NC) — The newly appointed Philippine ambassador to the U.S., Oscar Ledesma, will address the biennial supreme convention of the Daughters of Isabella which will meet here starting Aug. 10. About 2,000 delegates are expected to attend the five-day convention.

NCCW Donates Sewing Machines

SIBU, Malaysia (NC) — Ten sewing machines and two new stoves have made life much brighter for the domestic economy classes in St. Elizabeth's School here.

Donated by the National Council of Catholic Women in the United States, they are a great improvement over the one sewing machine and two old kerosene stoves the school had before. The sewing machines will be used not only in teaching the girls how to sew, but will also help supply badly needed clothing.

Funds for purchase of the sewing machines and stoves were provided by the Madonna Plan, a project of the NCCW's foreign relief committee.

Sisters: Be More Active

LOS ANGELES (RNS) — Sisters were too sheltered before the Second Vatican Council, according to Sister Mary Winifred of the Franciscan Sisters of the Sacred Heart who is celebrating her 50th year in religion here.

Sister Mary Winifred has been directly involved with Los Angeles' social ills for some time as administrator of St. Anne's Maternity Hospital for unwed mothers.

Sister Winifred said she believes nuns must become more involved with the secular community, for example, to persuade the community that the young women involved in illegitimate pregnancies should not be coldly scorned. She remembers when the Los Angeles public frowned on the charitable work of the hospital and the un-"Christlike" attitude by some Catholic religious toward the work.

Sister Mary Winifred has built St. Anne's, once able to care for only 10 patients, into a hospital for more than 100. Sister is a registered nurse, a laboratory technician, an electrician, a social worker, and a proud gardener.

Sister Named To Fellowship

MORRISTOWN — Sister Anne Mary, M.H.A., administrator of All Souls Hospital, will be advanced to fellowship in the American College of Hospital Administrators at the professional society's 30th annual convocation ceremony Aug. 23 in the Arie Crown Theater, Chicago.

Sister Anne was assigned to All Souls in 1962. Prior to that she was associated with St. Joseph's Hospital, Paterson; St. Mary's Hospital, Passaic, and St. Vincent's School, Madison. She is a native of Jersey City.

2 NCCW Women

Anti-Prejudice Fight Gains National Recognition

NEW YORK (NC) — Two nominees of the National Council of Catholic Women are among semi-finalists in the nationwide Lane Bryant annual competition for contributions to community or home life.

Mrs. Philip Reither of St. Louis and Mrs. Paul Brown of Kansas City, Mo., have been awarded citations in the competition conducted by the women's apparel store since 1948. Top awards are \$1,000 to an individual and to a group.

Mrs. Reither, mother of

seven children was nominated for her personal campaign to broaden job opportunities for Negroes.

SHE DESIGNED a sticker which she distributed to other women to attach to their bills when paying department and other stores. The sticker says: "As your customer, I welcome being served by any qualified person, regardless of race, color or creed."

Mrs. Reither has personally distributed 25,000 stickers. In addition, the Urban League has used them and the National Council of Catholic Women has distributed them to affiliates.

Mrs. Brown, mother of four children, is the creator of a "Panel of Americans," a community education program now imitated in seven major cities. The panels are teams of women, usually a Protestant, a Jew, a Catholic and a Negro, who appear before community groups. Each member of the team explains how prejudice or discrimination has affected her life.

Mrs. Brown has trained panels in Kansas City, Omaha, Des Moines, St. Louis, Philadelphia, Little Rock and Los Angeles.

Finalists in the competition will be announced in December, 1964.

These Sisters Go For Sports

EISENSTADT, Austria (NC) — Twenty-three Austrian Sisters spent a week here devoting themselves to swimming, tennis and basketball in a "Sports Week for Nuns."

They had participated in a similar winter program which, like the summer event, was organized by the Eisenstadt Diocese.

Bishop Stefan Laszlo of Eisenstadt visited the Sisters and told them religious orders should be interested in sports adapting themselves to the spirit of the time and to meet Pope John XXIII's call for an updating of the Church.

New Look For Women

COLOGNE, Germany (NC) — A German prelate has urged Catholics to rid themselves of the notion that wife or nun are the only vocations open to women in the church.

August Frotz, Auxiliary Bishop of Cologne, told a meeting of the Federation of German Catholic Women that it is important for the Church's future to discover the Christian vocations of women.

"With the changed position of women in public life, nearly all secular occupations have opened up," said Bishop Frotz. "Therefore, it is only logical if the number of women's jobs is increased inside the church and many-sided vocations become recognizable."

Slovak Ladies Plan Fair Day

NEW YORK — Over 1,500 members of the First Catholic Slovak Ladies Unions are expected to attend a 9:30 a.m. Mass Aug. 15 at the Vatican Pavilion, World's Fair, with Msgr. Michael M. Tondra, supreme chaplain, officiating. Breakfast will follow at the Belgian village.

Aug. 15 was selected because it's the Feast of the Assumption, daughter of St. Anne, patroness of their organization. Founded in 1892 by a half dozen Slovak immigrant women, the organization now has a membership of 94,000 and assets of \$35 million. It is the world's largest Slovak women's organization.

Members from the Newark Archdiocese and Paterson Diocese will participate.

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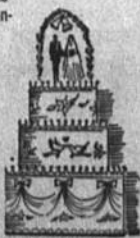
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Life: A Game; Death: A Prize

BY SUSAN DINER

Recently I attended a funeral where a young priest celebrated Mass and officiated at the burial ceremony of his father.

I wondered if it were a time of mixed joy and sorrow as he performed an action unable to be duplicated by a layman. I wondered if his mother found added strength and courage as he led her from the grave. I wondered why people consider death so final, saying "we'll never see him again." And I wondered how young people think of death.

For many reasons there is sorrow when people we know die. No longer will he kiss us good night, laugh with us at play, listen to our problems and share our happiness. No longer will he discipline us nor be there when we need him.

When we think about it there is also joy. Remember, Young Advocates, one of your first catechism questions? It told us we were made to be happy with God forever in heaven. This is why we die and why our life is like a game.

If you play Parchessi, you want to be the first to reach "home." In Monopoly you want the most property and money, and in Scrabble you want the highest score so you'll win.

Every game has rules. Life has certain rules too.

— the Ten Commandments. We want to get "home" to heaven. But the game of life is different because more than one can win, and the prize is being with God and all the saints for eternity.

I don't know how you feel about death but I would like to tell you a true story a friend told me about 6-year-old Tommy who was dying of leukemia. Tommy would talk with my friend about death and how he looked forward to "playing with Jesus."

TOMMY SAID God's mommy told him that heaven wasn't "dark or black; it's beautiful!" It's not like a fairy story where trees are made of sugar plums, the road of chocolate-covered candies and the rivers of soda pop. Instead he said, heaven was a special place, too beautiful to describe.

Sometimes Tommy spoke of

heaven as home, just like in a game. He said the road was called suffering which really means to love because when you love someone you suffer for him. Tommy said we suffer every day because we love Jesus just as He suffered on the cross because He loves each of us.

Then one day Tommy asked for two crucifixes—one for him and one for his baby brother because it was "about time my brother learns what it is to suffer."

Another time Tommy spoke about seeing his family and friends again when they joined him in heaven. This 6-year-old, in his own way, emphasized how death isn't final and why there should be joy, a joy which will be ours if we keep the commandments and if we are willing to travel Suffering Road. Tommy died with a smile on his face.

Have You Read...?

The following questions are based on articles which appear in this issue of The Advocate. The answers are printed at the bottom of the column with the page on which the answering article can be found.

1. Diocesan priests from Paterson are conducting an active mission in
 - (a) Bolivia
 - (b) Mexico

- (c) India
2. Two Sisters of Charity recently participated in a four-week program at New Jersey Bell Telephone for
 - (a) Becoming familiar with job opportunities for high school students
 - (b) In-service training in latest computer methods for use in their schools
 - (c) Gaining background for a lecture series
3. St. Thomas the Apostle, Bloomfield, captured the Essex County CYO intermediate baseball championship by defeating
 - (a) St. Aloysius, Newark
 - (b) St. Joseph's, East Orange
 - (c) St. Cassian's, Upper Montclair
4. A Negro teacher has described the "many faces of prejudice." The worst, she said, is that which
 - (a) Is shown in bald hatred
 - (b) Can corrupt her children
 - (c) Is just plain stupidity

ANSWERS: 1-(a), page 7; 2-(a), page 10; 3-(b), page 7; 4-(c), page 7.

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They're Handicapped But...

HONG KONG (NC) — She was a pretty little girl, and though she was 14 years old, she looked 11 or 12. She was bright-looking and cheerful, in her spotless school uniform. Then you saw her hands — and she had no fingers. There was a stump of a thumb, that was all.

What does the future hold for such a girl? Ah Pin is attending the Caritas Social Center in Aberdeen, the vocational training center conducted by the Italian Canossian Daughters of Charity. Mother Erminia, director of the center, says Ah Pin is one of the best students in the sewing classes, where the girls learn to cut out the material, follow the patterns, and that she can sew expertly.

HUNDREDS of Chinese girls, mostly from refugee families, earn while they learn. Mother Erminia has been able to get contracts for doll clothes made by Ah Pin and others.

This is only a part of the Aberdeen Social Center, which has received help from Catholics in many parts of the world. One significant part is the navigational school. Most of the Chinese refugees are fishermen. They learn to put engines on their small vessels and to navigate so they may go farther out to sea than they can by sail. They gather greater catches and yet avoid the Red Chinese who accuse them of fishing in their waters and confiscate much of the catch.

There is also a school for the handicapped, the crippled and deformed unable to follow their fathers' trades. They learn about electronics, air conditioning and other technical trades and earn a livelihood for themselves.

Trees in Israel Honor Catholics

CLEVELAND (NC) — A small forest of trees will stand some day in Israel as testimony to the esteem of a group of Cleveland Jewish children for two Catholic prelates and the late President Kennedy.

The trees are being donated to the Kennedy Memorial Forest in Israel by children in the religious school at Temple-on-the-Heights in honor of Archbishop Edward F. Hoban of Cleveland and Richard Cardinal Cushing of Boston.

There will be 86 trees saluting Archbishop Hoban, who was 86 in June, and 69 in honor of Cardinal Cushing, who will celebrate his 69th birthday this month.

The trees were bought from a fund to which the children, who range from kindergarten to high school age, contribute during the year. The tribute was announced in letters sent to Cardinal Cushing and Archbishop Hoban.

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Word Square

1			
2			
3			
4			

1. Young cow
2. Amount of land space
3. Show the way
4. Lose color

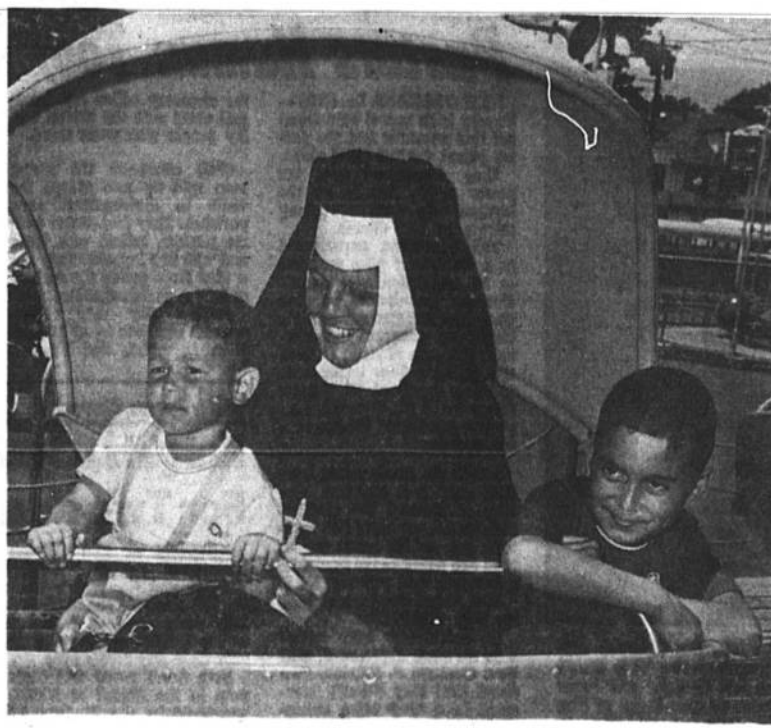
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KIDDY DAY FUN — Sister Julianne, C.S.S.F., of Immaculate Conception Children's Home, Lodi, reassures 3-year-old Rickey he'll enjoy the ride while 7-year-old Phillip smiles in anticipated delight. They were among more than 7,500 orphaned and underprivileged children of all races, colors and creeds who were guests of the N.J. State Council of Carpenters of the United Brotherhood of Carpenters and Joiners of America at their annual kiddy day outing at Palisades Amusement Park. The carpenters acted as "daddies for the day."

To Honor Martyrs

MITYANA, Uganda (NC) — German Catholics are raising funds to build a church here in honor of Mathias Mulumba, Luka Banabakintu and Nowa Mawaggali, three of the 22 Uganda Martyrs who will be canonized in October.

August 6, 1964

THE ADVOCATE 11

New Jersey History Is a Series of Plays

JERSEY VOICES FROM PAST, by Arlene R. Sayre. Phillips-Campbell, \$4.50.

If you're dramatically inclined, enjoy reading plays or just curious about New Jersey history, this is an exciting combination of all three for you.

"Jersey Voices" contains a teacher's manual and 12 individual plays ranging from eight to 11 pages each. Included are: "A Brave Girl in the New World," a story of Penelope Van Prince left to die after a shipwreck lived with the Indians before marrying her second husband; "A New Jersey Tea Party," our state's equal to the famed Boston Tea Party, and "America's First Sculptor," Patience Lovell Wright, who longed to return to New Jersey and make a bust of Washington but died as a spy in London.

FIGURES such as George Washington; Tempe Wick, who hid a horse in her bedroom; Philip Carteret, our first governor; James Caldwell, the fighting parson, and John Honeyman, Washington's super spy come alive.

In "A Jersey Journey by Stagecoach" you'll learn that the West wasn't the only section of our country where handsome young lieutenants

came to the rescue of young ladies fearing an Indian attack. This play also gives a dramatic flair to living in 1765.

Those who enjoy ghost stories will find one connected with Schooley's Mountain where Ransford Rogers acted as a mediator between the townspeople and the ghosts who supposedly guard a hidden treasure.

WASHINGTON'S inaugural welcome, Hackensack Valley and a play about the saltworks completes the set.

These plays would be an ideal project for a class, family or group of friends. There are suggestions for producing sound effects such as blowing in an empty pop bottle to reproduce a conch shell horn.

"Jersey Voices" is a quick, easy and interesting way to learn some overlooked segments of colorful history and is designed for students in the middle and upper elementary grades. The collection was written by the public information director of the N.J. Department of Conservation and Economic Development, Mrs. Sayre is a resident of Trenton.

Answers

Word Square: CALF, AREA, LEAD, FADE.



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BRUSHING UP — Rev. James O'Brien of St. Francis, Ridgefield Park, has briefing session with area members of Young Christian Students who will attend the YCS Study Week at Marymount College, Tarrytown, N. Y., Aug. 24. Shown left to right are Peter Cafasso of Our Lady of Fatima, North Bergen; Mary Ellen Steele, of Our Lady of The Lake, Verona; Father O'Brien, James Eckner and Pat Bangeman both of St. Francis.

Youth Congress for 3rd Order

NEW YORK — Over 650 students, Franciscan priests and clerics of the Third Order of St. Francis are expected to attend the 1964 National Youth Congress at St. Bonaventure University, Aug. 17-20.

The theme of the congress sponsored by the Federated Provinces of the Third Order of St. Francis will be "Projecting Your Faith—Not Merely Protecting It." General and special workshops will be included.

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Lancers Slate Corps Contest

NEWARK — St. Rose of Lima Imperial Lancers Drum and Bugle Corps will hold its second annual "Sound of Music" junior competition at Newark Schools Stadium at 8 p.m. Aug. 8.

Competing groups will include the Blessed Sacrament Golden Knights, St. Lucy's Cadets and the Woodsiders, all of this city, and St. Brendan's Cadets, Clifton. The hosting Lancers will give an exhibition instead of competing.

St. Lucy's Cadets and the Golden Knights are expected to pace the competition as they resume their rivalry.

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Pastors Human Too; Need Help

NEW ORLEANS, La. (NC) — Twenty high school boys found out this summer that the parish priest doesn't stand alone. They discovered that the pastor relies heavily on the laymen who contribute many talents to the Church. The teenagers participated in a week-long pilot program — an expansion of an archdiocesan seminary vocation workshop initiated a year ago. Under the program last summer, students of sixth, seventh and eighth grades in the area spent a week at St. Joseph Seminary in St. Benedict, La., getting a taste of the life of a seminarian.

SOME 300 grade school boys took part last summer. The success spurred the archdiocese to accept more this summer and so 500 grade school boys are going to the seminary five weeks this summer.

Also added was the one week for high school boys. In recruiting high school boys for their experiment, said Rev. Gorham J. Putnam, "we found that they weren't interested in a 'day camp atmosphere' or concerned with everyday seminary life."

What they wanted "was something that would help acquaint them with just what a diocesan priest does," said Father Putnam, director of the program.

Although St. Joseph Seminary served as headquarters for the 20 young men, much of their time was spent elsewhere. One morning they came to New Orleans for a visit to

the chancery office and informal chats with the priests and lay people who work there.

ONE afternoon the young men split up into groups for visits to metropolitan area parishes. They had dinner with the pastors, talked with them and with key laymen. They got a view from inside the rectory of how a parish operates. Another day they visited country parishes — at Mandeville, Lacombe, and Folsom, La.

Back at the seminary, the high school youths listened while two longtime pastors told about "a lifetime in the priesthood."

Then the teenagers sat down to evaluate what they had seen and heard. They went home, said Father Putnam, with "a whole new image of the priest — what he does and what he is. They found that he is a human being who works every day with human problems, and that he isn't isolated in the rectory."

With Drum Corps

Knights, Cadets Prepare For Two Keen Contests

NEWARK — The Blessed Sacrament CYO Golden Knights and St. Lucy's Cadets will clash for the ninth and 10th times on Aug. 8 and 9 as the Knights try to catch up with their city rivals here.

Both drum corps will compete in the Sound of Music, sponsored by the St. Rose of Lima Imperial Lancers at Newark Schools Stadium, Aug. 8, and on Aug. 9 at the Dream Contest of the United Organizations of Bayonne at Roosevelt Stadium, Jersey City. The Knights have taken the Dream Contest six times and are defending champs.

St. Lucy's Cadets have beaten the Golden Knights five times in their eight meetings this season. Overall St. Lucy's has won 10 out of 13 contests.

The Knights have won seven contests and their last five of six.

On Aug. 1, each corps triumphed in widely separated contests. St. Lucy's captured first prize at the Clifton High School field in a contest sponsored by St. Brendan's Cadets of that city. The Cadets swept all departments for a total of \$3.56. Bridgeport PAL was runner-up with 78 while St. Rose of Lima, placed sixth.

The Knights posted their victory at Atlantic City's Bader Field in a contest sponsored by the Sea Horse Lancers Drum and Bugle Corps. Their score of 83.97 was enough to turn back the Vasella Musketiers of Philadelphia, who tallied 83.97 was enough to turn back the Vasella Musketiers of Philadelphia, who tallied 83.05. The Knights led in marching and general effects. St. Patrick's Cadets, Jersey City, placed fifth with 76.27.

Jersey Cadets Set

Daily Grid Tryouts
JERSEY CITY — The Jersey Cadets of the Al Blozis Memorial Football League are holding daily registration and tryouts at 10 a.m. except Wednesdays and Saturdays at West Side Park for city residents 13-15 years who weigh less than 160 pounds.

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Circle Becomes 13th in State

RUTHERFORD — The Regina Circle of Columbian Squires here will become the 13th active unit of its kind in the state when it begins meeting in September. The new circle was instituted with 21 members recently.

The junior unit of the Regina Council of Knights of Columbus is open to Catholics, 13-18. Rev. Francis J. Burla of St. Mary's is Father Prior and Joseph Lynyak, Grand Knight. Counselors are Edward Huderski, Angelo Veca, George Westerdale, Joseph Finnern and John Dangler.

There are 800 circles comprising 30,000 members in Canada, Mexico, Peru, the Philippines and this country. Purposes include the development of leadership and a fraternal outlook and the fostering of vocations to the priesthood.

Activities embrace civic, religious, social and sports affairs, in some of which the circle is joined by the parent organization.

Gaelic Games Set

NEW YORK CITY — Four big games, in hurling and football, will highlight the annual Labor Day Field Day of the United Irish Counties Association at Gaelic Park, 240th St. and Broadway, The Bronx, Sept. 7. Medals from Ireland will be awarded.

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Ernst Looks to His Coaching Career for Undeclared Season Thrill

BY JOHN TEEHAN

One of the things freshman basketball candidates at Fairleigh Dickinson University, Rutherford, should find out right away is the immediate goal that coach Vinnie Ernst has in mind.

Because that will determine just what they will be out for in the coming season — and what they will be in for, too.

Ernst, the newly-announced frosh mentor, always has a destination in mind, or as he puts it, "Each step is a goal." His first aim will be to better last year's 2-20 record.

What follows after that? Well, there is the main purpose of a freshman coach and that is to prepare the cagers for varsity competition.

But apart from that there is the lure of a winning season and Ernst has been on too many winning squads to think in terms of anything less.

Nor will he accept anything less than that "a player must respect me and his teammates. Discipline is the first thing, then hard practice and desire at all times."

The 23-year-old former St. Aloysius of Jersey City and Providence, R.I., star, has already had experience handling older fellows in summer leagues. In summer loop play, Ernst has guided his team over three years to 47 victories without a setback.

AS TO whether he dropped from the Boston Celtics because of his height (5-8 1/2) would have any influence on selecting his lineups the former backcourt dazler said:

"If a small man shows hustle, even if he is not good at shooting or defense I will give him a chance. I won't just say 'go home!' as some coaches do. I really feel a small man is good on a team to run the show. Of course if a 6-3 fellow can do it, it is better yet."

Usually, however, taller

players emphasize shooting rather than playmaking.

Ernst was a stylist in setting up plays and passing and knows the meaning of hard work and desire in the game he could not stay away from even after Coach Red Auerbach of the Celtics said to him: "If you were two inches

taller you would have made it."

AS IT WAS, Ernst was the last candidate cut from a squad of 26 who went to the Boston team's camp for 10 weeks last September. He was dropped in favor of a 6-2 pro with seven years experi-

ence in playing for pay.

Ernst had realized beforehand what a task he had to break through against top notch opposition with a height handicap.

Although "very disappointed", Ernst was satisfied he had given it the best try and was content to turn his

back on a pro career.

But not on the game itself. He had been playing basketball since he first practiced at St. Elizabeth's, Convent Station, while his family visited his sister, a novice there. He was seven years old then.

Four years of CYO Bid-

dy basketball followed. He was named Mr. Biddy Basketball two years straight when 11 and 12 and appeared on the Ed Sullivan and Steve Allen shows because of that distinction.

He received his first scholarship offer when only a freshman at St. Aloysius. He later received 102 more offers from colleges.

He chose Providence because there he would have a chance to play on the same team with 6-10 Jim Hadnot.

Determined to stay in the sports world, Ernst decided last winter to try for a coaching job at College freshman level. "College coaching is more secure," he explained.

ERNST plans to work for his masters degree in business so he will be able to teach. He has a bachelor's degree in economics and a minor degree in statistics.

Those should be enough goals for any man, even Ernst, but his ladder of goals contains at least one more.

"I have played every form of basketball since I was a kid, but have never been associated with an organized undefeated team. In high school we won the state tournament three out of four times but were never undefeated. In college, we took the NIT title in 1961 and 1963 but our records were 24-5 and 25-4."

So the ultimate goal of the fellow who successfully made other steps like All-County, All-State, All-New England, All-America Catholic as well as winning other outstanding awards, was summed up with the words:

"My biggest dream is an undefeated season."



VINNIE ERNST, FORMER CAGE STAR AT ST. ALOYSIUS, JERSEY CITY, AND PROVIDENCE COLLEGE, R.I., JUST COULD NOT STAY AWAY FROM THE GAME HE LOVES.

ERNST WILL PROPEL INTO THE THICK OF THINGS AGAIN AS THE FRESHMAN COACH OF RUTHERFORD FAIRLEIGH DICKINSON THIS WINTER.

HE HAS BEEN SCOUTING FOR ST. ALOYSIUS AND GUIDING SUMMER LEAGUE SQUADS IN HIS HOMETOWN. THE 5'8, 160-POUND ATHLETE'S BACKCOURT PLAY DAZZLED THE TALLER OPPOSITION AND BROUGHT HIM MANY OUTSTANDING AWARDS.

Al Salerno

Pope Paul Gives Skiers a Fitting Lecture

CASTELGANDOLFO, Italy (NC) — Pope Paul received 150 competitors from 28 water skiing championship teams representing Europe, Africa and Mediterranean areas and compared their sport with the Gospel account of Jesus walking on water.

The athletes gathered in the hall of the Swiss Guards at the summer village overlooking Lake Amano where skiing competition was to begin the next day.

THE GOSPEL episode to which the Pope referred relates how Jesus walked across Lake Tiberias to the Apostles on the other side. The Pope said, "With His Mastery over the liquid element, Jesus wanted to render manifest to the still hesitant Apostles not wonderful power but that he was the Son of God, Master of all the created world and that His message from God had to be believed."

"By this walk over water,

Jesus invites His disciples to grasp with faith the whole Christian Revelation and the supernatural realities which cannot be seen or touched, but are as real as the natural world which falls within our experience."

THE PONTIFF also noted that he and previous Popes "have always felt sympathy toward sport in all its branches because, provided it is well practiced, it tends to form and develop harmoniously the human body and is based on faculties of the spirit and upon self-control."

The Pope concluded by telling the young athletes: "May this image of Jesus who walks on the lake remain carved in your minds. May it remind you that the spirit must dominate matter, announcing and preparing in some manner resurrection of the body when it will finally find its full flowering."

Julius Cardinal Doepfner of

Munich and Freising, Germany, speaking at the Bavarian State Sport Festival in Munich, gave enthusiastic approval to the cultivation of sports and membership in athletic associations.

He spoke to more than 2,500 men and women athletes in Dante Stadium after cele-

brating Mass there earlier.

"In these days of adolescent gangsterism and teenager idols, it is really good when young people can turn their energies toward a noble effort that builds character and makes them also feel they are respected and that they reach an objective."

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CYO Baseball

St. Thomas Wins Crown

NEWARK — St. Joseph's, East Orange, was unable to trip undefeated St. Thomas the Apostle, Bloomfield, at Branch Brook Extension here Aug. 2 and St. Thomas captured the Essex County CYO Intermediate League baseball title with a 5-0 victory. It was the seventh straight triumph.

A win by St. Joseph's would have caused a deadlock at the top of the loop. Instead St. Joseph's remained in second place with five victories in seven outings.

Ed Clement struck out seven batters while allowing only one hit to pick up the mound win. Loser Carl Perrone was tagged for six hits. Bob Verrier singled in the first run in the second inning. Jim Flaherty batted in two runs for

coach Armand Sasso's winners providing a cushion.

St. Rose of Lima, Newark, moved into third place with a 6-3 triumph over Sacred Heart, Bloomfield. Tony Hammed held the losers to seven hits. St. Aloysius, Newark, wound up in a sixth place tie with Sacred Heart, Bloomfield, by beating Immaculate Conception, Newark, 6-2.

Buddy Preston struck out 18 batters and then doubled in three runs to pace St. Al's.

FINAL STANDINGS

St. Thomas	7-0
St. Rose of Lima	6-1
Immaculate Conception	5-2
St. Peter's	4-3
Sacred Heart	3-4
St. Aloysius	2-5
St. Lucy's	1-6

Seton Harriers Face 11 Events

SOUTH ORANGE — Four triangular meets, five duals and two championship events make up Seton Hall University's cross-country schedule this coming season.

In one of the three-way contests some Jersey students of Georgetown University will be on the squad competing against Fairleigh Dickinson University and the Pirates at Seton Hall, Oct. 16.

Coach Johnny Gibson, starting his 21st year at Seton Hall, will have his key runners back from last season except Kevin Hennessey, who graduated. Returnees will include the Germann twins, Herb and George, and Bruce Andrews, who rank high in college harrier circles.

The schedule follows:
Sept. 26, Fairham, away.
Oct. 2, Princeton, away.
Oct. 7, King's Point and Central Connecticut, away.
Oct. 14, Montclair State and CCNY, away.
Oct. 16, Fairleigh Dickinson and Georgetown Universities, 24 Rutgers, away.
Oct. 24, New York State Intercollegiate, Van Cortland Park.
Oct. 31, St. John's and St. Joseph's, away.
Nov. 14, NCAA, Van Cortland Park.

Wit You Say?

BEMIDJI, MINN. — Tom Franchauser, former grid star at Catholic Central High, Steubenville, Ohio, quickly showed he had his wit about him after an emergency brain operation when a nurse asked him if he wanted a drink of water.

"Is the Pope a Catholic?" the thirsty patient replied, confirming that he had emerged from the effects of the anesthetic.

Franchauser, 6-2, 192-pound defensive halfback with the pro Minnesota Vikings, collapsed after making a tackle during a scrimmage. A broken blood vessel causing pressure made immediate surgery necessary.

Winner of the Most Valuable Player award at Purdue, Franchauser played with the Los Angeles Rams, Dallas and the Cleveland Browns before joining the Vikings three seasons ago.

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Sister Alma Regina
CONVENT — Sister Alma
Regina McCarthy of the Sis-

ters of Charity of St. Elizabeth died at St. Anne Villa here July 29 after a long illness.

A Solemn Requiem Mass was offered Aug. 1 at the convent chapel.

Born in Elizabeth, Sister Alma Regina entered the Sisters of Charity in 1902. She taught elementary grades at several North Jersey schools before studying to be a registered nurse at St. Mary's Hospital, Passaic.

Sister Alma Regina was stationed at St. Joseph's Hospital, Paterson; St. Elizabeth Hospital, Elizabeth, and All Souls Hospital, Morristown, before coming to St. Anne Villa as a nurse in 1948. She retired due to illness several years ago.

Surviving are four sisters, Mrs. Irene Pfaff and Mrs. Estelle Farabella of Elizabeth, Mrs. Catherine Meakim of Roselle and Mrs. Joseph Bach of Riviera Beach, Fla.

Other Deaths . . .
Austin J. Gibbons, 61, of Ridgefield, father of Sister Ann Beatrice of St. Angela Hall Academy, Brooklyn, died July 31 at home.

Msgr. John T. Goch, 48, of Our Lady of Mercy Church, Englishtown, died July 30 at the rectory there.

Helen M. Hennessey of Paterson, a nurse at St. Joseph's Hospital, Paterson, for many years, died July 10 there.

Rev. Gerald Kelly, S.J., 61, moral theologian and writer, died Aug. 2 at Kansas City, Mo.

Flannery O'Connor, 39, novelist, died Aug. 3 at Millidgeville, Ga.

In your prayers also remember these, your deceased priests:

Newark . . .

Rev. Florian Radaelli, S.A.C., Aug. 8, 1963

Rev. Louis P. Meyer, Aug. 9, 1917

Rev. Kenneth Naudin, C.P., Aug. 9, 1959

Rev. Michael Dolan, Aug. 10, 1911

Rev. Cornelius McArdle, C.P., Aug. 10, 1962

Rev. James P. Smith, Aug. 10, 1923

Rev. Benedict Howe, Aug. 11, 1959

Rev. Eugene Polhemus,

O.S.B., Aug. 11, 1943
Rev. William Koellhoffer, O.S.B., Aug. 11, 1938
Rev. George P. Strack, Aug. 11, 1955
Rev. James G. Neasey, Aug. 11, 1956
Rev. Bernard Huebschmann, Aug. 11, 1957
Rev. Edward J. Miskela, Aug. 12, 1917
Rev. Stephen Nowakowski, Aug. 13, 1939
Rev. Walter J. Guterl, Aug. 13, 1947
Rev. Daniel E. Ready, O.S.B., Aug. 13, 1955

Paterson . . .

Rev. Aloysius Ronchi, S.D.B., Aug. 9, 1962

Rt. Rev. Msgr. James T. Delehanty, Aug. 9, 1941

Rev. Gilbert Monroe, O.F.M., Aug. 11, 1958

Hospital Plans New Entrance

JERSEY CITY — The old steps at St. Francis Hospital here will be eliminated in a modernization program which will add 10 feet along the ground level floor of the hospital, currently celebrating its centennial year.

Figured to cost between \$50,000 and \$80,000, the project will also eliminate the iron fence which runs in front of the building.

The added space will be used for a modern lobby and reception room and a coffee shop.

Sister Ambrosina, S.F.P., administrator of the hospital, said that a chief reason for the elimination of the steps was to provide easier access to the building for the elderly and infirm.

Family Life

PRE-CANA FOR THE ENGAGED
Aug. 16-23 — Roselle Park, Assumption, N.J.
Aug. 16-23 — Newark, St. Francis Xavier, OR 2-5635
Sept. 13-20 — Jersey City, Christ the King, HE 3-9561
Sept. 20-27 — Fair Lawn, St. Ann's, WH 5-0120

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Bishop Navagh's Appointments

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7:30 p.m., First tonsure and ordination to diaconate, St. John's Cathedral, Paterson
MONDAY, AUG. 10
Dedication, Wadhams Hall, minor seminary, Ogdensburg, N.Y.

CCD Profs Meet Aug. 16

NEWARK — Mother Maria de la Cruz of San Francisco will be the principal speaker at an institute for elementary school Confraternity of Christian Doctrine teachers Aug. 16 at Essex Catholic High School. Mother de la Cruz is the author of the "On Our Way" CCD textbooks and has appeared on TV as an exponent of modern catechetics.

The institute will run from 10 a.m. to 3 p.m. Mother de la Cruz will speak on the theological and psychological principles behind modern catechetics at the morning session and give a demonstration lesson in the afternoon.

All confraternity teachers are invited. Participants are requested to bring their own lunch, but beverages will be available in the school cafeteria.

Bloomfield Man Takes First Vows

ILCHESTER, Md. — Robert Rochaczewicz of Bloomfield took his first vows as a Redemptorist Brother Aug. 2 at the novitiate chapel here and assumed the religious name of Brother Thomas, C.S.S.R.

His first assignment will be to the house of philosophy at Suffield, Conn., where he will help in the maintenance of the building and grounds and continue his training in religious life.

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Retreat Congress Hears Of Movement's Growth

DETROIT (RNS) — More than 2,000 lay and clerical delegates from the United States and Canada gave special emphasis to the booming lay retreat movement at the First International Retreat Congress here.

The delegates, who came from as far west as Saskatchewan and as far east as London, along with 12 Bishops from the U.S. and Canada, joined others from most major American cities for the five-day spiritual convention.

Sponsors were the National Catholic Laymen's Retreat Conference, the National Laywomen's Retreat Congress and the Canadian Retreat Congress.

A complete report on the growing scope of the retreat movement and the benefits de-

rived was the central topic of discussion in workshops, panels and seminars.

Paul Martin, Canadian minister for external affairs, addressed the tri-convention banquet.

"In the turbulent, sometimes materialistic secular world in which we live these days, the lay retreat, where the individual can retire from the world and seek within his own mind and his own soul peace without himself, is of transcendent importance," he said.

"For in the final analysis everything rests upon the individual. If individual men and women are troubled and not at peace with themselves, what chance can there be for peace amongst groups and nations?"

Five Conventions Due

Labor Aid to Keynote Social Action Meeting

Assistant Secretary of Labor Daniel P. Moynihan will be keynote speaker at the National Catholic Social Action Conference convention at Boston College Aug. 13-16. The theme is "The American Social Revolution: For Whom?"

In Washington, the Catholic Art Association will convene Aug. 12-15 under the theme of "Cosmic Piety," and will honor historian Dr. Mircea Eliade of the University of Chicago.

The Social Action Conference will honor Dorothy Day, co-founder of the Catholic Worker Movement and the late John Brophy, a United Mine Work-

ers leader and first director of the CIO.

Other upcoming conventions include:

• The 45th annual Franciscan Education Conference Aug. 11-13 at Bellarmine College, Louisville, Ky.

• Annual Young Christian Workers' national study week Aug. 8-14 at St. Joseph's College, Collegeville, Ind.

• The 92nd annual meeting of the Catholic Total Abstinence Union of America Aug. 9-11 in New York's Statler Hilton.

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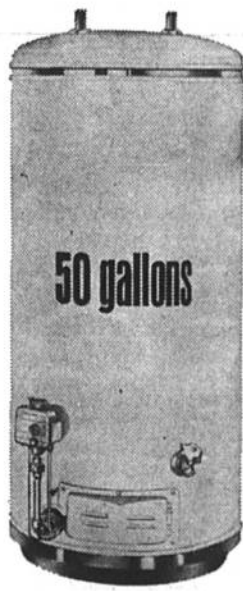
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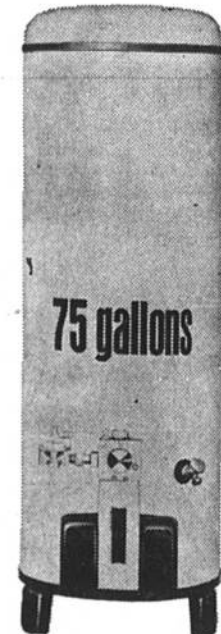
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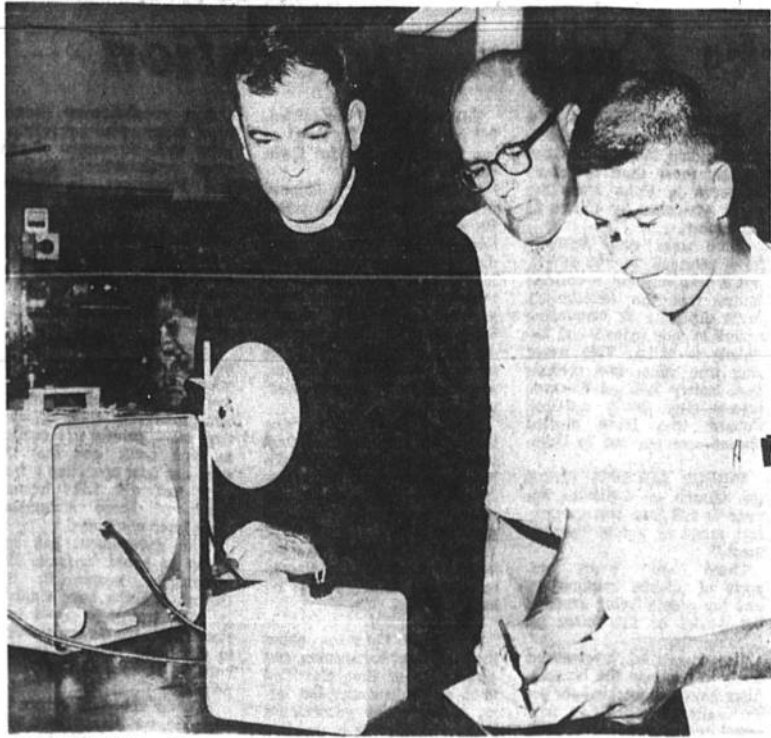
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NO VACATION — Two of the 31 high school teachers of physics who are completing a six-week summer institute at Seton Hall University are shown checking a micro-wave transmitting apparatus with the aid of Prof. E. J. Hanning, center, of the university faculty. At left is Brother Paschal E. Lemire, F.M.S., of Marist High School and at right, Daniel O'Connell of Franklin High School.

Education News

FCC Approves 2 ETV Nets

WASHINGTON (NC) — The Brooklyn and Rockville Centre, N.Y., Dioceses have received construction permits from the Federal Communications Commission authorizing them to utilize a new educational television service opened up last year.

They are the first Catholic dioceses in the country and the first groups operating large school systems, public or private, to receive such authorization from the FCC.

The permits will allow construction of transmission facilities for a new 2500 megacycle "super-UHF" — instructional television service. Three more dioceses — New York, Miami, and Baltimore — are preparing applications for construction permits, while several others are taking preliminary steps.

This 2500 megacycle instructional television service has been described as "on the air, closed circuit" television. It is "on the air" because it uses the airwaves, and "closed circuit" because it can be picked up only by sets using special antenna-converter apparatus.

In the Brooklyn Diocese, the service will cover some 220,000 students in 240 schools, while in Rockville Centre programs will reach 115 schools with an enrollment of 86,000.

Each diocese has been authorized to broadcast on four channels, or four different programs simultaneously. The Brooklyn Diocese will have its main transmitter at Bishop Ford High School and will use one repeater station. The Rockville Centre Diocese's main transmitter will be in that city, with its signal being picked up and repeated at three other sites.

Bucks Tax Credit

PORTLAND, Ore. (RNS) — Tax deductions or credits for

Record Number At Seton Hall

SOUTH ORANGE — A record enrollment of 4,141 students are registered for the summer session of Seton Hall University according to figures released by Rev. Clement Ockay, director.

More than 200 colleges and universities throughout the country are represented by the students, with members of over 100 religious communities taking graduate and undergraduate work.

The South Orange campus has a registration of 3,202, while University College in Newark has 966 students and Seton Hall, Paterson, 183.

St. Rocco Society To Honor Patron

JERSEY CITY — The St. Rocco Society and Ladies Auxiliary will hold their 54th annual celebration on the feast-day of their patron Aug. 16 at an 11 a.m. High Mass in Holy Rosary Church.

Following the Mass, there will be a procession through the downtown streets of the city.

Seton Doctor Speaks

JERSEY CITY — Dr. Anthony Bocabella of Seton Hall College of Medicine and Dentistry will deliver papers in London and Trento, Italy, this month on disorders and malfunctions of the animal and human reproductive systems.

Czech Bishops Interned, Press 'Freed'

VIENNA (NC) — Communist Czechoslovakia has put tighter clamps on most of the Catholic Bishops recently released after long years in prison.

But it also appears to be relaxing its iron grip on what is billed as the Catholic press.

THE ADVANCE in the press field is such that some Czechoslovak Catholics hope that the weekly published by the so-called Peace Committee of Czechoslovak clergy will develop into a real Catholic paper.

Information from reliable sources in Prague throws light both on the worsening plight of the Bishops and on the new trend in publishing.

The Bishops situation is this: No Bishop is free to exercise his duties in Bohemia or Moravia — the western two-thirds of the country. This has prevailed for a dozen years.

THE LEADER of Czechoslovak Catholics, Archbishop Josef Beran of Prague, was released last October after being imprisoned for 14 years. He was moved to a nursing home at Mukarov, near Prague, which soon became the object of pilgrimage.

On April 26, Communist officials moved him to a rest home at Radvanov, about 50 miles south of Prague.

Even though Radvanov is virtually inaccessible by public transportation, priests and laymen continued to visit him.

In mid-July the national office of Church affairs ordered that no one could visit Archbishop Beran without specific permission.

The government also cut off his contact with his archdiocese and told the Archbishop to make no public statements, grant no interviews and meet with no Prague priests.

AT RADVANOV with Archbishop Beran is Bishop Stepan Trochta, S.D.B., of Litomerice. Both had been incarcerated together before — at Dachau in World War II.

Bishop Trochta was interned by the Reds in 1950 and sentenced to a 25-year prison term four years later. He was released in 1960, however, and sent to a home for aged priests.

Three Bishops are now interned at Senohrab after having been jailed for various periods in the early 1950s.

They are Bishop Karel Skoupy of Brno, Auxiliary Bishop Stanislav Zela of Olomouc and 86-year-old Bishop Jan Vojtassek of Spis.

Bishop Josef Hlouch of Budejovice was deported from his See in 1950 and was reported to be at forced labor a year ago. Now sick, he has been permitted to live with his sister in Moravia.

PRIOR TO THE arrest of the foregoing Bishops, four younger priests were secretly consecrated. They are Bishops Ladislav Hlad, of the Litomerice Diocese; Frantisek, for Brno; Kajetan Matousek, for Prague, and Karel Tomasek. The Communist regime has never permitted them to assume their episcopal duties.

Bishop Tomasek is now a parish priest at Moravska Huzova. Bishop Matousek is simply rector of St. Vojtech's Church, Prague.

Bishop Hlad was jailed for years and is now interned at Osek, Bishop Otcenasek was also imprisoned for a time, and was recently serving as a milkman.

Only three Bishops are free to perform such functions as

ordinations: Bishop Ambroz Lazik, of Trnava; Bishop Eduard Neecey, of the Nitra Diocese, and Bishop Robert Pobožny, of the Raznava Diocese.

A RECENT arrival from Czechoslovakia reported the following developments in the Catholic Press:

Both the nominally Catholic daily, Lidova Demokracie, and the weekly, Katolicke Noviny, publish some of the same kind of Communist stories as the so-called official press. The main difference in the daily is that it publishes more cultural news.

The weekly, published by the committee of "peace priests," issues periodic peace proclamations — but seldom anything which a faithful Catholic could not sign. However, Katolicke Noviny also carries news about the life of the Church, some good articles on religious affairs and articles by some of Czechoslovakia's most prominent Catholic theologians.

Katolicke Noviny's newsprint allotment is restricted, and therefore its circulation is strictly limited.

Red Grip Is Tight On Parish Priests

BONN (NC) — The reported easing of relations between the Catholic Church and top-level authorities in Iron Curtain countries has not yet improved the lot of parish priests.

This is the summary of a recent visitor to Eastern Europe, reported to the German Catholic news agency, KNA. The agency withheld the name of the observer, a priest, but said it considers him an authority on conditions in the Soviet satellites.

THE PRIEST concluded, however, that the "new climate" in Church-state affairs has produced some favorable changes in the daily life of individuals. Laymen are no longer afraid to acknowledge their Church.

Interest in the Church has also grown, notably among the Communist-trained intellectuals. The observer brought back reports of cases in which students had returned to the practice of their Faith.

In conversations with some leading "peace priests," the

observer found them attempting to normalize their relationships with Church authorities and trying to reestablish contacts with laymen. "Peace priests" are those who have taken public stands in support of Red governments.

HOWEVER, ONE of the most widely publicized "peace priests," Josef Plojhar, who now is Minister of Health in the Czechoslovak cabinet, continues to claim that his work for a Red regime does not conflict with his conscience as a Catholic, the source said.

The observer concluded that the Iron Curtain regimes are still determined to control all activity by priests. It is his observation that contacts between priests and young people, for example, are more rigidly limited now than ever.

Plan Reception MOUNTAIN LAKES — The Siena Club will hold a reception and dance at Llewellyn Farms, Morris Plains, Aug. 16 from 7:30 p.m. to midnight.

Twins to Take Solemn Vows

BAYONNE — Friar Linus M. Penaskovic, O.F.M. Conv., of this city, one of a set of twins studying for the priesthood in the same order, will make his solemn vows Aug. 12 at Wurzburg, Germany.

His twin, Friar Allen M. Penaskovic, O.F.M. Conv., will make his solemn vows Oct. 3 at St. Anthony-on-Hudson, Rensselaer, N.Y.

Friar Linus attended Marist High School and St. Francis Seminary, Staten Island, before entering Our Lady Queen of Peace novitiate at Middleburgh, N.Y.

The Friar pronounced his solemn vows in 1961 and graduated from St. Hyacinth's College and Seminary, Granby, Mass.

He later went to Austria to study theology.

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FOR NEW COLLEGE — Archbishop Boland broke ground Aug. 2 at Woodcliff Lake for the new novitiate and junior college of the Sisters of St. John the Baptist. Left to right are Mother Veronica, C.S.J.B., Mother Bernadette, C.S.J.B., regional superior, Msgr. Charles E. Lillis of Our Lady of Mercy, Park Ridge, and Rev. Theodore V. Bonelli, assistant chancellor.

Viet Reds Gain on Regime — Worst Threat in Decade

By REV. PATRICK O'CONNOR, S.S.C.

HUE, Vietnam — Communist armed forces are more of a near and present danger to this city and region now than they have been for 10 years.

"Early in July, for the first time since 1954, a Viet Cong (Communist) unit larger than company size operated in this area," an American military advisor told me.

"We noticed an increase in Viet Cong 'incidents' from July 1. This culminated on the 5th and 6th, especially in the attack on Nam Dong, a Vietnamese Special Forces camp, about 38 miles from here."

THIS AREA where Communist attacks have notably multiplied during July, embraces two provinces. These are Thua Thien, of which Hue, the ancient capital, is chief town, and Quang Tri, which is cut across the top by the 17th parallel dividing south and central Vietnam from the Communist-ruled north.

Communist attackers reached the outskirts of Quang Tri town, which they boasted they would seize and hold for 24 hours. They did not take the town but they did succeed in scaring the population.

For this recent offensive Viet Cong units in the area have been reinforced by soldiers

sent from North Vietnam, according to American and Vietnamese military sources.

I HAVE interviewed two prisoners here who said they belonged originally to the 304th and 324th Divisions of the North Vietnam "People's Army." They were sent south last May "to liberate the people," they stated. They were brought by truck to Dong Hoi, just above the 17th parallel, and were then flown across country by helicopter, "about 40 minutes' flight," to a point inside Laos. From there they came on foot through the jungle and over the mountains into central Vietnam.

The use of helicopters by the North Vietnamese is something new. These helicopters can have come only from eastern Europe, with the necessary spare parts and fuel.

WEAPONS TAKEN from the Viet Cong, include identifiable Russian, Chinese and Czech weapons as well as some weapons of French and American make that the Viet Cong had captured earlier. A machine-gun bore the Czech imprint: Ceskoslovenska Zbrojovka, Brno. Another closely modeled on it had the date, 1951, tooled into the metal in clear Chinese characters.

The Viet Cong in this area

have recently received important new supplies of arms, according to military sources here. "Up to last May only two or three Viet Cong units in these parts had 60 mm. mortars," an American advisor said. "Now every Viet Cong unit seems to have them. The attack on Nam Dong opened up with a mortar barrage."

In the countryside of these two provinces the Viet Cong have extended and tightened their hold since the coup d'etat overthrew the Ngo Dinh Diem government Nov. 1.

BUDDHIST ATTACKS on Catholics in some villages, the campaign against officials of the former regime and the wholesale changing of civil and military administration cleared the way for Communist gains.

Archbishop's Appointments

SUNDAY, AUG. 9
9 a.m., Diaconate ordinations, Immaculate Conception Seminary.

SUNDAY, AUG. 16
12:30 p.m., Solemn Pontifical Mass, 100th anniversary of St. Luke's, Hohokus
2 p.m., Meeting of New Jersey Holy Name Societies at Notre Dame High School, Trenton

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'Refinement' Marks Cuban Persecution

By ARTHUR JONES

HAVANA (NC)—Despite an apparent "hands-off" policy by Fidel Castro and an official government promise of "religious freedom," the Catholic Church in Cuba is experiencing difficulties ranging from harassment to "refined persecution." The degree of intensity varies from province to province.

It is through Castro—who never speaks publicly of the Church—that arrangements are made for new priests to come to Cuba, the latest being a contingent of six diocesan priests from Belgium.

JOSE FELIPE Carneado, an attorney and head of the Prensa Latina news agency, is the Cuban responsible to the government on Church-State matters.

Carneado also is the man who explained the government attitude toward religion: "absolute respect toward the people in their beliefs. Ours is a socialistic revolution, in our relationship with the Church we apply the principles of Marx-Leninism."

My interview with Carneado was the final piece in a jigsaw of interviews, observations and discussions with many people in various parts of the now somewhat shabby Pearl of the Antilles.

Church and government officials

both agree that conditions vary and that acts against the Church are often the result of petty local officialdom.

THERE ARE TWO bastions of Catholic strength which can surmount most local anti-Church obstacles by going directly to the government: Archbishop Enrique Perez Serantes of Santiago de Cuba at one end of the island, and Msgr. Cesar Zacchi, Vatican charge d'affaires in Havana; at the other. Between these, almost anything can happen.

The Archbishop of Santiago derives his strength from his personal stature and the fact that he is credited with saving Castro's life.

Msgr. Zacchi, who is treated as papal nuncio though he is only charge d'affaires, moves in diplomatic circles and the highest echelon of the Cuban revolutionary government.

Catholic laymen and clerics in trouble usually can get their problems solved quickly by calling or contacting the nuncio—but his enemies try to discredit him by calling him "the Red Monsignor."

HIS ENEMIES can be found in two areas: Communists who would prefer to see the Church eliminated from Cuban life, and Catholics who would prefer a "Church of Silence" to

a Church coexisting with a Communist regime. Foes notwithstanding, Msgr. Zacchi has brought more than 43 priests to serve in Cuba since the mass expulsion by Castro in September.

Some nuns and Brothers have returned to the island, but I was told by a reliable source that the monsignor's main difficulty is persuading orders to send priests and Religious to Cuba. This would ring true when one realizes that mainly Belgian diocesan priests—plus newly ordained Cubans who have studied abroad—are coming to Cuba.

DIRECT ACTIONS against the Church or Catholics appear to fall into two categories: arrest or subtle "punishment."

There are many reports of priests, seminarians and lay people being arrested out-of-hand or for minor infractions.

The degree of involvement tends to increase the hazards. Altar boys are heckled—or occasionally thumped, as happened during a recent farewell party for a priest.

A priest was arrested for holding the farewell party without a permit, and while he was at the police station a small mob manhandled some of the altar boys attending the gathering in the church courtyard.

THE INCIDENT was settled, but not forgotten. It served as one more reminder for Catholics to be careful.

In Pinar del Rio a Chinese priest manages three parishes. He can get to one only on Sundays and in his absence during the week the parishioners held a procession to mark a feast day—and were arrested for parading without a permit. While many just endure the wrath of local Communists and anti-Catholics, others directly arouse their ire.

There are a variety of rules laid down for the religious faiths in Cuba which include: No schools, religion taught only in churches; and no outside demonstrations such as processions.

But some parishes are allowed to hold religious classes in private homes. There is no hard and fast rule.

I ASKED Carneado about the reports of harassment and arrest. He at first classified them as "ridiculous," but later, in explaining government policy, added: "It is possible that you might have some accuracy there. We have a young revolution, we cannot be sure that all officials at all levels will strictly adhere to official policy."

He continued: "You must understand, however, that following the establishment of the

Cuban revolutionary government many counter-revolutionaries took advantage of religious organizations, Catholic and Protestant, to develop counter-revolutionary activities."

He said that the government policy had been to maintain a level of normalcy, that any untoward actions against the Church now would serve no purpose.

"The Cuban government does not publicize those areas where the Church and State are existing together. We do not propagandize on the fact that more priests are coming in, and nuns, and that the nuns are now operating a nursery and old folks home." (Both of these statements were later confirmed.)

"The government has been trying to avoid tensions. The responsible people in the Church in Cuba have similarly been trying to avoid tensions. Both groups are working to eliminate areas of tension between sectors of the Cuban people."

"We do not want errors on our part, we do not want tensions between the Church and the Cuban revolutionary government, and we do not want religious organizations used for political purposes. We have even gone so far to allow some of the expelled priests to return. Religion," he concluded, "is practiced freely."

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TOPIC

The Advocate

Pope Paul works at his desk in the Vatican. He recently completed his first encyclical, due to be published soon.



First Year Fruits . . . Progress, Hope

The purpose that brings you here, so nobly manifested by the most eminent dean of this sacred college, deeply touches our soul and obliges us to express our heartfelt thanks.

We highly appreciate the greetings which come to us from a source so authoritative and so welcome; they express the goodness with which the College of Cardinals surrounds our person and our work; they express the magnanimity with which it excuses and sustains our littleness; they express the fidelity which honors its mission no less than it comforts our apostolic office; finally, they express the piety through which it corroborates its wishes with precious prayers and resolves, with the trust in God, the assessment of any event relative to the life of the Church and of this apostolic See.

Translation from the Italian of Pope Paul's speech to a group of Cardinals June 23, 1964, as provided by NCWC News Service.

For our part, it is easy and right and proper to assure the Sacred College that its sentiments and wishes are answered by ours, full of gratitude for the collaboration that it is giving us, full of reverence for the dignity of the persons who compose it, full of trust in the divine providence, from which we also implore for this most elect assembly as well as for the whole Roman curia, for our most beloved Rome, for the whole church "every good gift and every perfect gift" (James 1, 17).

A meeting like the one which today inserts itself into the course of our occupations, leads us to throw an orienting glance on the path taken in these laborious 12 months of our pontificate and on that which is opening up before us. One glance only, and a very summary one, but one that at least will show how we desire to associate the Sacred College not only to the daily work of the usual and regular government of the Church, but also to the examination which studies its prospects and its forms, as well as to the sentiments which fill our work now with joy, now with hope, now with trepidation, now with sorrow, and, we hope, confer on our work, in addition to a certain human value, also some worthy spiritual significance.

We therefore ask ourselves: what was done in this year of apostolic activity?

The Council

We do not intend to make a recapitulatory and exhaustive balance sheet. We are content with mentioning a few facts, a very few among the many, known to you anyhow, which seem to us to characterize the past Vatican year.

And the first of these salient facts is naturally the council.

Ever since, by the will of God, we were called to the heavy responsibility of the Supreme Pontificate, we showed the world from our first broadcast message that the continuation of the Second Vatican Ecumenical Council would be a preeminent part of our supreme office, pledging ourselves to pursue with all our forces the great work started with such hope and happy augury by our predecessor of imperishable memory, John XXIII.

We hastened, in fact, to fix the date of its re-opening, disposing that the whole powerful and ponderous work of the commissions should continue to be carried out with alacrity, and not omitting to refer to it often in the many occasions offered us by our daily ministry as the event from which the Church may expect that abundance of lights and graces which will always make it appear, even in the troubled contingencies of the modern times as a beacon shining with truth and as the unmistakable center of unity for the whole of mankind.

We also exhorted the episcopate and the faithful of the world to fervent prayer and to trusting expectation for the advantages which the whole of mankind will draw from the great assembly of the sacred shepherds placed by the Lord Himself to govern, under the supreme authority of the successor of Peter and Vicar of Christ, the holy Church of God.

. . . Its First-Fruits

Therefore, the emotion and the joy of our soul was great when, on Sept. 29, we were able to open the second session of the council which, extending

itself in brotherly gatherings of prayer and study, kept the Fathers occupied over 41 general congregations until Nov. 28 in laborious and useful discussions for the examination of the schemata on the nature of the Church, on liturgy, on the Bishops and the government of the dioceses, on the means and instruments of social communications and on ecumenism.

From this assiduous work came the first two great conciliar documents: the ample and organic constitution on the sacred liturgy and the decree on the instruments of social communications, already promulgated and initially operating in the Church with happy prospects of ever more fruitful implementations for the spiritual life of the faithful and for the spreading of the Christian message and Christian thought in the world.

We ourselves desired, by a motu proprio of Jan. 25, that some of the norms of the liturgical constitution should become valid at once, entrusting to a special commission, in addition to the task of preparing the general liturgical reform on the basis of the norms continued in the constitution, also the task of studying the application in letter and spirit, and in accordance with the opportune and proper forms of the Holy See, of what the council has decided.

And we are very glad to know that in the various nations the hierarchies are speedily working to determine the particular adaptations demanded by local circumstances for a closer conformity of the reforms to concrete needs and requirements.

When the second session of the council closed, the work of the commissions continued for perfecting the schemata to be discussed at the third session. In the expectation of the session we wished to address to the Catholic episcopate, as the feast of Pentecost was drawing near, an apostolic letter of exhortation to intense prayers for the council, which demands, as we said, "the overflowing virtue of the Holy Ghost to fill minds with light, to strengthen wills to undertake new projects and to face the responsibilities imposed by the present times to sustain the common effort and lead to the achievement of happy results."

Trusting that these prayers, raised with fervor throughout the Catholic world, may be heeded and granted by the Lord, we await the date of resumption and prepare ourselves for it, together with all our brothers in the episcopate, anxiously waiting with trepidation to receive the vivifying breath of the Spirit which guides and leads the Church in an ever more intense light of truth and fervor of charity.

. . . The New Secretariat

Meanwhile, as a sign of that universal solicitude which interests us also in the problems and the spiritual needs of all men, like what had already been done for the separate brothers, with whom we will continue with serenity the friendly colloquies that were started, we decided to institute also a distinguished Secretariat for non-Christians, to be a means of arriving at some loyal and respectful dialogue with all those who "still believe in God and worship Him," to use the words of our predecessor Pius XI of happy memory in the encyclical Divini Redemptoris.

POPE PAUL TEACHES . . .

- Summarizing his first year Pope Paul pointed to the council and his holy land pilgrimage as significantly contributing toward Christian unity and revealed that a study of questions on birth control has been undertaken. (Text this page)
- The Church and Mary are so deeply intertwined that no distinction of love can be made between them. (Text, Page 2)
- The Pope called a Catholic newspaper a necessary instrument of learning for all Catholics. (Text, Page 2)
- What is a Bishop? Pope Paul gave the answer in a talk to five newly consecrated Bishops. (Text, Page 3)
- Since pilgrimages and tours have won many back to the faith new techniques should be developed to keep interest alive. (Text, Page 4)
- The Church admires sports if kept within physical and moral discipline. (Text, Page 4)

It is clear that, in view of its precise goal, this secretariat sets itself outside the Second Vatican Council, but it rose from the atmosphere of unity and of understanding which decidedly characterized the council itself.

With these and other similar initiatives we believe we are giving a clear demonstration of the catholic dimension of the Church, which in this conciliar time and atmosphere is not only drawing near in inner ties of understanding, friendship and brotherly collaboration, but is also seeking on the outside a colloquy and meeting point with all souls of good will.

Important and arduous are the tasks which are now awaiting the third session of the council: examination will be made of the numerous schemata which were discussed only in part or not at all in the preceding sessions. We all hope that through the contribution of a common loving study, they may reach formulations that are the clearest and the most suitable to synthesize and propose arguments of such variety and importance the doctrine of the Church, perfecting its institutions in view of an ever more extensive apostolate and ministry.

The Pilgrimage

Among the events of this first year of the pontificate one impresses itself with a stamp which in all simplicity we may call historic — it was in fact a grace which the Lord granted to his Church — our pilgrimage to the Holy Land.

You know with what spirit and intentions we determined and undertook that pious visit to the holy places made sacred and venerated by the mysteries of the life of our Lord Jesus Christ.

In our meditations we asked ourselves why the announcement and the unfolding of that pilgrimage should have had such an immediate, vast and profound resonance and approval, first in your minds and in those of the Fathers gathered in council, and then in the minds of the faithful; of all those who, while still separated from this apostolic See, look to Jesus Christ as Master and Founder of the sole Church; of all those who belong to non-Christian religious denominations or are alien from any religion. It seems to us that the answer should be this: that it understood and gave expression and a concrete answer to a common aspiration, perhaps indistinct but widespread and intimately felt, of friendship founded on reasons that are very human and at the same time ideal and transcendental.

And so it happened that, contrary to what we would have wished, the pilgrimage which was intended to be that of a humble pilgrim among the pilgrims met applauding multitudes, aware of the significance of the event and themselves taking part in it.

. . . Signs of Unity

The religious meaning and the ecumenical value of the journey of the Successor of St. Peter to Palestine were seen by all. Our meeting with the Patriarch Athenagoras and with the other patriarchs and metropolitans of the Oriental churches, whether united or still separated from us, filled us with joy and hope. It fostered and strengthened the movement which had already begun for greater contacts with the separated brothers, in a spirit of mutual charity and trust and of better understanding, the hoped for prelude of the recomposition of unity.

It is a matter now of giving counsel and work, prayer and study, so that the "signs" which have brightly manifested themselves, may be realized; so that the bud sprung from the once "hard and inert" cold may develop, flourish and give the very desired fruit!

We follow and we shall follow the development of this arduous and complex question with immense spiritual interest, according to the spirit of Jesus Christ, and in fidelity to the "depositum" of truths and precepts which He has entrusted to His Church; but we are also prepared to wait with patience and goodness for the "hours of God" to make their bells of peace and joy heard by the Church and the world.

We are offered a propitious opportunity for bringing to this promising situation a new fact, which, while it remains within the limited proportions of an individual episode, assumes for us a value.

(Continued on Page 2)

MARY, THE CHURCH AND SALVATION

NCWC News Service

We shall during this audience give particular thought to the Madonna . . .

We want very much first of all to point out to you that in this basilica, which is dedicated to the Prince of the Apostles, St. Peter, perhaps martyred here and surely buried here, the Mother of Christ has a very worthy altar of her own.

The faithful and visitors often do not give it the attention that it deserves, attention not only due to its having been built for devotion to Mary who, as we all know, is venerated by the Church in very particular manner, but also because of the dignity of its construction and of its decoration that make it very valuable.

Nevertheless, it is so conspicuous as to draw, as much as it should deserve, the eyes of the people, already dazzled by many wonders of the basilica.

It is located, as you surely know, at the right side of the basilica in one of the four minor chapels, designed by Michelangelo, which is called Gregorian from the name of Pope Gregory XIII, who saw to the completion of its construction and wanted it to be

Text of Pope Paul's remarks, May 27, 1964, at a general audience.

magnificently ornamented, and who in 1580 had an image brought there which was then and still is so greatly venerated, known as "Our Lady of Help," a small icon of the 11th century, and at one time placed in the oratory of St. Leo.

Those who know how to look will discover many things with reference to this monument to Marian piety that will tell how in Rome this piety is nour-

ished by Biblical references and is nobly professed with the voices of faith and art.

But the remembrance of Mary Most Holy Mother of God and our mother, because the mother of Christ, in this place and in this circumstance, recalls another consideration, in other words recalls a doctrinal theme of the utmost importance — not only because of the discussions of it in the religious world and in connection with the ecumenical council — a subject of great reality which therefore is that of the relationship that flows between Mary and the Church.

Oh! We do not intend to develop a subject of such amplitude and depth. It is sufficient for us to propose it to your attention, to your devotion, almost in memory of this audience. Whosoever will want to meditate on these two names: "Mary and the Church," will find most beautiful reasons for associating the two terms in a lively admiration for the design of God who desired human cooperation, that of Mary, that of the Church, in the fulfillment of the Redemption. He will find in the age-old tradition of theology and the liturgy frequent references to Mary and the Church in the same symbols.

He will find that Mary is the ideal figure of the Church, "Ecclesiae typus," the model of the Church, as St. Ambrose says (in Lc. II, 7); she, as St. Augustine afterwards writes, who "mirrors in herself the image of Holy Church." (de Symb. ad catech. 1; P.L. 40.)

We can say more: in Mary, full of grace, we find all the riches which the Church represents, possesses and dispenses. Above all, in Mary we have the virginal Mother of Christ and in the Church we have the virginal Mother of Christians, one a natural maternity, the other a mystical one.

St. Augustine further says: "Mary engendered physically the Head of the Mystical Body and the Church engenders spiritually the limbs of that Head" who is Christ (de Sancta Virg. 2, P.L., 40, 397).

Not only can we contemplate in Mary the figure of the Church, but we can discover many other relations that show how the election of Mary is connected with that of humanity redeemed: it would be sufficient to recall the presence of the Madonna in the Cenacle, the day of Pentecost, in order to admire how that day, which was for Mary a new and terminal fullness of grace, was for the Church the initial moment of the effusion of grace, almost the birth of the life of the Holy Spirit.

Thus also under this title, Our Lady, can be considered and honored as the Mother of Holy Church, which is also marked by the very sweet and very exalted title of mother, Mother Church: the prerogatives of the Virgin communicate themselves to the Church. Mary possesses and has in herself to an eminent and perfect degree all the perfections and graces with which Christ endows His Church.

We could go on endlessly!

But it is enough to conclude by fixing in our minds the conviction that Mary and the Church are realities essentially inserted in the design for salvation offered to us by the only beginning of grace and by the only mediator between God and man, who is Christ; essentially!

Those who love Mary must love the Church; as those who want to love the Church must love the Madonna. May the remembrance of this audience be that of knowing how to join Mary and the Church in our devotion; save for each a proportion and a difference, and may this be confirmed by our apostolic blessing.

First Year . . . Progress, Hope

(Continued from Page 1)

ue of high significance: that of testifying to our veneration for the Greek Orthodox Church and our intention to open our brotherly heart to it in the faith and in the charity of the Lord.

The fact is this: the Basilica of St. Peter, according to the request of the Orthodox Metropolitan Constantine of Patras, will restore to that see a relic of inestimable value: the sacred head of St. Andrew the Apostle. This precious memento had been entrusted to our predecessor Pope Pius II, the famous Aeneas Silvius Piccolomini, who received it, in special historical circumstances, on April 12, 1492, in order that it could be worthily preserved, next to the tomb of his brother the Apostle Peter, with the intention that it might be returned one day, God willing.

This is told by the Pontiff himself in those commentarii rerum memorabilium which are his autobiography. We shall give to this act the appropriate religious tenor by sending to Patras a special mission to bring the sacred relic, after it has been piously venerated by the conciliar Fathers, gathered for the third session of the ecumenical synod, praying to the Lord that the apostolic brotherhood of Peter and Andrew may flower in the communion of faith and charity in the holy Church which derives from them.

The Church Suffering

We should also mention the activity carried out by the Holy See and by its organizational network in following and sustaining the life of the Church in the world; but the simple description of the various acts and of the various aspects of this activity would demand too long a speech. We can tell you our satisfaction and our gratitude in noting around us and in every part of the earth a magnificent testimony from the organs and the persons headed by the Holy See, of faithfulness, industry, ardor for the cause of Christ and of the Church. For this, we render praise to God and bless all those who have merit in giving such a providential service to the Catholic religion and to the world, and to us such deep consolation.

Unfortunately, the conditions of the Church are not normal and happy everywhere. You know where, and how, and why. Our preoccupations and our attention have unceasingly turned with particular intensity to the painful situations where the Church, Catholics and religious life encounter difficulties and oppositions ideological, legal and de facto.

But although we unfortunately still have many reasons for denouncing the errors from which these systems originate, we now want, in this respect, to increase our trust in the Lord, and therefore our serenity of judgment, our equanimity towards all and our good will towards those who will solve honorably and simply the questions which cause the Church suffering. We always wish to confide in the uprightness and common sense of those who have power and responsibility toward the public and towards the principles of justice, of liberty and of concord which must be basis of modern society. And we also hope that the very consideration of the

rights and of the interests of the populations will permit the realization of some effective improvement in the present state of affairs.

These considerations call others to mind, also very extensive and of great importance regarding the moral and political conditions of the world, in which the Church, though extraneous to temporal interests, lives and exercises its mission. We shall only say that sometimes the fear grips us that the contemporary world may again relapse into forgetfulness of the ideals of peace, of solidarity, of moral and social regeneration, towards which it turned so determinedly and so nobly after the sorrowful and disastrous of the last war.

War and Peace

We apprehensively note episodes of armed conflicts, instances of resurgent nationalism and racialism, plans for closed and individualistic policies, oppositions of hegemonic interests, conflicts of hostile and uneasy blocs.

At the same time we note how the world has an absolute need of peace, and how the confluence of many cultural, economic and social factors produces, almost by natural gravitation, an ever greater peaceful communion among the peoples. We wish to encourage as best we can this process of mutual respect, of peaceful coexistence, of useful exchanges, of common aims; and always wish to give to this process that which is properly ours, and of which it has most need: that is, the principles which only Christianity can give it, truly human, truly solid, truly fruitful.

We shall therefore also continue, like our predecessors, to preach peace; the Christian peace of Pius XI, the peace of Pius XII in the observance of natural law and positive law, the peace of John XXIII in truth, in justice, in liberty and in love; and we shall do everything that is in our power to strengthen every effort to remove hunger from the world and to foster progress and prosperity in social justice, and also and especially, to elevate the thoughts of men to the ideals of peace, of concord, of collaboration, of brotherhood.

Thus the discourse leads to the vision of the present and of the past as well as of the future. And this vision also appears very wide and for us full of formidable problems and of great events. We shall speak, in conclusion, of only one of these problems, and of only one of these events which the future has in store for us.

Birth Control

The problem — everyone talks about it — is that of so-called birth control; that is to say of population increase on the one hand and of family morality on the other. It is an extremely grave problem; it touches the sources of human life; it touches the sentiments and the interests which are closest to the experience of man and of woman. It is an extremely complex and delicate problem.

The Church recognizes its manifold aspects, that is to say the manifold fields of competence, among which is certainly preeminent that of the spouses, that of their liberty, of their conscience, of their

love, of their duty. But the Church must also affirm hers, that is to say that of the law of God, which she interprets, teaches, promotes and defends; and the Church will have to proclaim this law of God in the light of scientific, social, psychological truths which have lately had new and very extensive studies and documentation. It will be necessary to look attentively and squarely at this theoretical as well as practical development of the question. And this is what the Church is in fact doing.

The matter is under study, a study as wide and deep as possible, that is to say as serious and as honest as it must be in a matter of such importance.

It is under study, we say, and we hope to finish soon with the help of many and eminent scholars. Indeed we shall quickly give its conclusions in the form which will be considered most adequate to the subject treated and to the aim to be achieved. But meanwhile we say frankly that so far we do not have sufficient reason to regard the norms given by Pope Pius XII in this matter as surpassed and therefore not binding; they must therefore be considered valid, at least until we feel in conscience bound to modify them. In a subject of such seriousness it certainly seems that Catholics want to follow a single law, such as the Church authoritatively proposes; and it therefore seems opportune to recommend that no one should, for the time being, take it upon himself to pronounce himself in terms differing from the norm in force.

Eucharistic Congress

The forthcoming event our glance turns to, is the International Eucharistic Congress of Bombay, scheduled for the end of November. It is an event which is great in itself, and which in addition becomes extraordinary because of the moment and the surroundings in which it will take place, bringing to the whole Church but especially to the Asiatic world the perennial message of the mysterious sacramental presence of Christ and revealing something of its power of vivifying mankind. The theme of the congress is to be, in fact: the "Eucharist and the New Man."

Let us look with great interest to this event; it seems to us a presage of the new times, we would almost say messianic, such is the hope of life, of prosperity and of peace which the congress carries within itself.

My Lord Cardinals!

You see how we reply to your greetings: by opening before you the vision of the Church; of the living Church, of the Church that prays, thinks, works, suffers, hopes; and nothing seems to us more worthy of their very high office than the contemplation, shared with us, of this spiritual and real panorama; nothing persuades us more of our need for their valid collaboration; nothing fills our heart more with wishes, desires and hopes; and nothing like the stupendous and patient countenance of the pilgrim and militant Church encourages us to spread over the Sacred College, over the Church and over the whole world our apostolic blessing.

Catholic Paper Is Indispensable

... We owe particular thanks to the promoters of the great pilgrimage, who under the guidance of the episcopacy of the Piedmontese council region, we know to be members of the Turin Editorial Staff of the Catholic daily L'Italia, a newspaper which, as everyone knows, is published in Milan, but which, through editions and services, extends its coverage throughout the Piedmont.

We wish to draw attention to this promoting group not only because it deserves great credit

Text of Pope Paul's remarks May 2, 1964, before a pilgrimage from the Piedmont region of Italy as provided by NCWC News Service.

for this pilgrimage, but also because it gives us the opportunity to single out the principal intention of the pilgrimage, that of promoting the Catholic press, and in particular the daily newspaper just mentioned, L'Italia.

The intention of which, the pilgrimage gives evidence, appears as the inaugural manifestation of a "new launching" — as is now the saying — of the Catholic press. It brings great comfort to us at a time when we ourselves, as has been published, have asked the Italian Bishops to resume examination of the question of the Catholic press.

We ask this study in order to seek more valid affirmation of its efficiency, still too uneven and defective. It brings us great comfort especially on the day when, unfortunately, the Catholic press announces a measure which, though it may prepare, as it is hoped, some improvement, it also imposes the discontinuance of the Rome edition of a Catholic newspaper, Il Quotidiano. This paper, at its beginning, cost us much care, and personal care, and had held out much hope but, due to the enormous administrative liabilities and a too limited circulation, obliged those in authority to suspend it.

A Newspaper Is 'Profane' . . .

Some might ask quietly if this aim may be worthy of a pilgrimage that by every one of its aspects, at this See and at this moment, takes on a religious character and would want to see excluded, not only from its exterior forms, but also from its inner intentions, any profane reference.

Now the doubtful question continues: what is there more profane than a newspaper? Should not our minds at this time?

In order that the clearness of this meeting — yes, truly spiritual and religious — may not be clouded by any fear, we will answer this tacit objection that it is partly based on truth.

We admit in fact that a newspaper, even if it qualifies as Catholic, is a profane thing; it is in fact the reflection of the non-sacred character of life as it is lived.

A newspaper is as a mirror and must be an ample and faithful mirror. It obeys a fundamental requirement of its own: that of informing, that of reporting the news, that of telling things as they are, that of serving truth, which we might describe as photographic, the truth of events, of facts, of daily happenings, the objective truth of the world which surrounds us and moves around us.

This is an essential law which a paper today cannot disregard without failing in its undeniable reason for existing.

Our venerated predecessor, John XXIII, in his encyclical *Pacem in Terris*, also places among the rights of modern man, and thus among the duties of a true newspaper, that of information.

Now we well know how much the information that needs to be exact and complete — even when dutifully making itself mindful of the honesty of the news and of the reader's impressionability — is in its greater extension gravely profane.

But apart from the fact that a Catholic paper will always be able to report matters without offending the respectable sensibility of the public, it should be remembered that it must also obey another fundamental law of its own — that of educating readers to assess properly the facts which a paper presents as news.

A Catholic paper should not only inform but also form the reader. It must be the stimulator of the healthy mentality which classifies facts in accordance with higher principles and, in one sense or another, idealizes them, makes them into food for thought for those who come to know them by reading the paper.

... But Also 'Sacred'

It must, in other words, serve that truth which is proper to the soul, truth that is apt to enlighten the soul, to guide it, make it more perfect and to sanctify it. It must therefore promote in the reader that process of judgment which introduces him to the liberating and saving truth.

Now this task is no longer profane, but sacred, even though, unfortunately, much of the press exercises this task by entering minds not to generate such a truth, but to distort impressions and ideas, and to produce in them a tie which is worse than an outside chain, the tie of error, the tie of spiritual enslavement to mistaken ideas or even simply to a servility for the opinions of others.

The paper is not only a passive mirror, it is an active master. And nothing in the human field is closer to the sphere of religion than the function of the teacher. It is a stimulus to thought, it is the promoter of words, it is the pattern of ideas, it is the trainer to action, it is the moulder of personality. In one word, it is the teacher.

It seems to us that between the newspaper and the teacher a certain equation can be established, as well as an analogy of functions, with a two-fold difference, both to the advantage of the newspaper's superiority; and that is: the teacher speaks to a few and only for a short time, while the paper speaks to many and for an indefinite time; the teacher speaks to little ones while the paper speaks to adults.

The paper runs a daily school on all events of the world for mature persons, for responsible persons with unfathomable but immense influence, in proportion to the persuasive force of the journalist and to the number of its readers. It is a formidable phenomenon. It plays on the spiritual fate of the people. It decides on the yes and no of the Kingdom of God in our society.

Thus the subject of a Catholic newspaper can come into the Church, and be an object of the apostolic catechesis.

A Necessity -- Not Luxury

Today the Catholic newspaper is not a superfluous luxury or an optional devotion, it is an instrument necessary for the circulation of those ideas which feed our Faith, and which in turn render a service to the profession of our Faith.

It is no longer permissible today to live without having a fund of thought, continually supplied and brought up to date on the history which we are living and preparing; it is not possible to have this fund of thought aligned along Christian principles without the material, reminders and stimulus contained in the Catholic newspaper.

Let it not seem excessive to you, this our reminder of the duty of every Catholic person, at least of every Catholic family, to be united by the

NCWC News Service

My lord cardinals, venerable confreres and beloved sons!

Let us rest a while, like the wayfarer who has toiled up a height, stops, breathes and contemplates. Here we could remain for a long time; and such is the breadth and the wealth of what is offered to our glance, that we could make into our own the aspirations of the Apostles on the Tabor: It is good for us to be here (Mt. 17:4); we could remain in contemplation of the event just accomplished, without feeling sated or weary but joyful instead, and almost eager to understand more and to enjoy more.

Text of Pope Paul's remarks, June 28, 1964, at the consecration of five Bishops.

Let a moment now suffice to us, to translate into thought the unique and sublime spiritual experience of this ceremony, to honor with an act of full consciousness the Lord whose mysteries we have so intimately celebrated, to select among such riches of acts and of texts, a gift of grace and of truth, to be for us in days to come a special memory, together with many others no less precious, and to render the benefit of this blessed hour always persevering and present.

Which shall we choose? The episcopate with which these brothers of ours have been invested presents certain very evident aspects in which we can sum up the immense doctrine which concerns it. Let us choose the first: the dignity of the Bishop. We know that consideration of the episcopate — especially today and especially in the circumstance which now concerns us, that of comment on the accomplished rite — usually prefers to turn to other aspects of the episcopate: to the power, for instance which is conferred upon it through consecration; to the entry of the one who is consecrated into the episcopal body; to the ministry and to the service to which the Bishop is assigned, as priest, master and shepherd; to the sanctity of which he must make profession and give example.

We let our thought dwell for an instant on the first aspect, which we said is that of the episcopal dignity. We can have some notion of it by trying to reply to a question, a very obvious one: what have these newly-elected and newly-consecrated men become? The question can also be formulated in a simpler manner: who is a Bishop? Who he is, first of all, before God; who he is in himself, even before we consider his function within the Church, a function which is certainly the very purpose of the consecration of a Bishop.

The episcopate is not an honor in itself; it is the character of a particular ministry, that is to say, it is a dignity which accompanies and sustains a service for the benefit of others; we well know that is not an elevation as an end in itself, but for the good of the Church; the episcopate, says St. Augustine "nomen est operis, non honoris;" and a bishop is not one who "gracioso dilexerit, sed prodesse;"

spiritual and moral service which only such a vehicle of news and ideas can bring each day.

We cannot free ourselves of the obligation, as you can see, of supporting with our approval and with our encouragement your intention of bringing to this source of the apostolate of Christian truth the vital sap of the conviction regarding the importance, necessity and urgency of giving to this means of social communication which the Catholic newspaper is, the efficiency and the circulation which is demanded by our times.

We can add to these remarks a consideration and an exhortation.

The consideration refers to you, people of Turin, to you people of the Piedmont: You are very serious, very positive, very logical and practical people. Your history says so: the great personalities that illuminate the city and the region say so; the wonderful saints that your land gave in the last century to the Piedmont, to Italy, to the world, say so.

When you want to, you can do things. If you will truly be so valiant to give to the Piedmont and to its capital the complete stimulation of the daily Catholic press, you will have given to yourselves an insuperable and irreplaceable means to save and regenerate your spiritual and moral heritage, and you will have given to our country quite an effective and deserving example.

Furthermore, the exhortation comes to you, as it comes to every one, from the ecumenical council that has placed the constitution on means of social communication among first things, among which the Catholic press, as is obvious, holds a place of honor.

Do heed, beloved children, and may all heed it, the voice of the Church in the most authoritative and most pastoral act of its ministry, that claims organs for diffusion of the Christian principles, equal to the merit of these salutary and divine truths, equal to the need of our world traveled by thousands of diverse cultural trends, and equal to the value of Catholics militant in the word of truth and of salvation brought on earth by Christ.

And may those who hear us receive our apostolic blessing.

Who Is a Bishop?

that is to say he is not one who loves honor more than onus, and who desires to precede rather than to be useful (De civ. Dei 19:19; P.L. 41:647); and St. Gregory the Great, with St. Benedict (Reg. 64:8) repeated: "oportet magis prodesse quam praeesse" (Reg. Past. 11, 6)

A Chosen One

But the fact remains that the Bishop, even before being a minister of worship, pastor of the faithful, teacher of the community, is a man called and raised from among other men (cf. Hebr. 5:1) an elect, a chosen one. The great majority of modern theologians assure us, and maybe before long the voice of the ecumenical council will confirm it, that, according to the widest and most ancient tradition, episcopal ordination has sacramental value; it is therefore a fount of grace, it is a divine gift, it is spiritual riches, it is a higher sanctification.

The rite we have just completed is not, however, solemnly celebrated, a simple transmission of liturgical, didactic and juridical powers; it is perfection conferred on the soul of each of those who are consecrated, who, before being a sanctifier of others, is himself sanctified. Indeed, we know that the work of the Holy Ghost, in the sacrament of ordination does not consist solely of the conferring of grace on the one who receives it, but also in impressing a character which assimilates the soul of the one who has been consecrated to the priesthood of Christ, at the highest degree, in true fullness for those of the sacred order who are raised to the episcopal rank.

And if, through the misadventure of the human fragility, it might happen that that grace should become extinct, the sacramental seal is not cancelled, the capacity to act as the instrument of God does not fail, so that the validity of the ministry will be independent of the sanctity of the minister, because by now Christ has so associated the minister to Himself as to substitute in him every effective causality.

Let us again remember St. Augustine: "Peter baptizes, but it is Christ who baptizes; Paul baptizes but it is Christ who baptizes; Judas baptizes, but it is Christ who baptizes" (Jo tract. VI, P.L. 35:1428). But even this absolute predominance of the action of Christ in the minister, who has received the sacramental character of the sacred order, is not without splendor of dignity, power and mystery; upon the consecrated man there is superimposed a representative garment which renders him, not in vain, "alter Christus;" he acts, as St. Thomas teaches: "in persona Christi, cuius vicem . . . gerit per ordinis potestatem" (III 82:7, ad 3); that is to say he works in the person of Christ, whose place he takes through the authority of the order.

These same truths were announced, in this same Vatican basilica, by our venerated predecessor of happy memory John XXIII, when, in May 1960, after consecrating 14 new Bishops, he said: "The humble successor of Peter, surrounded by the senators of the church, repeats, albeit with a different for-

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Tourism: Means of Education

NCWC News Service

... The subject that has polarized your attention and your discussions has brought out the great spiritual and formative importance of tourism, considering it basically as a "means of education." And it is fine that, in our days, this phenomenon of measureless breadth has reached its full maturity of being outlined and developed; when it finds expression in countless organizations that shape it and

Major portion translated from the Italian of Pope Paul's speech June 6, 1964, before a symposium on tourism.

... lend to it much technical aid of incomparable exactness, practicality and direction; when, as today, tourism has assumed a universal and characteristic identity of its own, such phenomenon must be considered by Catholics from an educational standpoint; worthy, in all ways, of the human person that, again here, is its august and central subject and must find in tourism its motive and its physical and spiritual improvement.

Our venerated predecessor Pius XII vigorously pointed out "the asceticism of tourism" with the advantages that it brings, such as "a refining of the senses, a widening of the spirit, an enrichment of experiences" (To tourism organizations in Italy, March 30, 1952; Discourses and Radio messages XIV, pp. 43-44).

It is sufficient to consider tourism in its components of daring, of sacrifice, of physical resistance, as well as in its components of relaxation and rest, in order to understand how much it requires in spiritual elevation, in personal effort, in adaptation, in the search for spiritual and moral equilibrium, also in the changed and temporary living conditions that it imposes.

A Danger, an Opportunity

It is indeed true, unfortunately, that to some, not sufficiently formed, the interval of freedom, inherent to tourism, becomes an occasion for disorder; for example, the good habits of the sanctification of the feast day are suspended, moral effort toward constant uprightness and crystal-clearness of thought and action lose momentum.

But also the contrary is true and, we hope, in

wider proportions: that is, that to many, tourism has meant a return to Christian practice; unexpected and strengthening meetings with generous Catholics, with religious environment of high spiritual tone have brought the rediscovery of the divine attraction of Christianity; have made of tourism — as we ourselves said last August — "a human experience capable of taking the spirit to its highest ascents, worthy of the blessing gaze of God" (To the conference of the United Nations on tourism, Aug. 31).

The Church, therefore, cannot and must not remain indifferent to a phenomenon of such size and of such complexity; the Church knows that tourism compels pastoral care not to remain in traditional positions but to find new forms, that may answer the apostolic anxiety which was communicated to the Church by the divine Savior Himself.

The Church stimulates and favors all practical initiatives that render her presence indispensable wherever there are souls to be sought and to be nourished; she also knows that tourism opens to the Catholic laity a very wide and multifiform possibility of that collaboration that the ecumenical council is studying in its varied forms, in order to give to it accomplishment of desired magnitude.

The Church calls individual Catholic militants to step from simple, incomplete decisions, at times sterile and inconclusive, to direct, fruitful, positive action, in collaboration with the Catholic hierarchy; a necessary action that calls all of the laity, whether as tourists, or as organizers of tourism, leaders, officials, economic operators, bearing responsibility for hotel corporations or as humble and background personnel that lend their services in obscurity.

As we said on March 7 to the Federation of Italian hotel and tourist associations, "when a pastor, a Bishop, and the entire Bishops' conference can count on the frank, sincere, kind collaboration of the tourist organizations... then there is reason to rejoice, because splendid results ensue. Much has been done in this field, and we thank the Lord for it, together with men of good will; but much still remains to be done" (L'Osservatore Romano, March 8, 1964).

Venerable brothers and beloved sons:

This needs to be our charge which we leave with you in remembrance of the present audience:

yes, much still remains to be done in order that Catholic presence in the field of tourism may bear all of its fruits.

A Plan Is Needed

It will be necessary to work jointly, according to a unitary outlook of aims, of efforts, of apostolate, without obviously limiting or putting a stop to the already affirmed initiatives in this field, but orientating and coordinating common activity for the purpose of attaining results increasingly more concrete and lasting, and thus give to our organizations that weight and authority that they cannot have if divided.

It will be furthermore necessary to work according to a carefully weighed plan, periodically subjected to the accurate control of the results obtained; it will be necessary to be present in the field of nomadic tourism with appropriate pastoral care, and to render resort centers more efficient and full of interest and of effectiveness that which is entrusted to the responsibility of the local Bishops; it will be furthermore necessary to engage Catholic organizations in an effective and punctual spiritual assistance to the leading groups and to the hotel personnel of health resorts and vacation areas; it will be proper to increase the initiatives of cultural and recreational character with frequent meetings, which will brighten souls, dispose them toward welcoming the word of God, bring them closer to the great realities of religious life.

Lastly, it will be necessary, in answer to a precise social responsibility, to offer the less wealthy classes the possibility of finding a serene refreshment of their energies in proper vacation homes, in organized tours, in camps for their children, and in other undertakings that pastoral zeal, when moved by the instantia cotidiana (daily pressing anxiety — Cfr. 2 Cor. 11, 28), will know how to suggest and bring to fulfillment.

Here, beloved sons, is what your presence has suggested to us. It is a vast program, one which is engaging, one that requires — we repeat — the joint effort of all Catholic organizations: perhaps our weak human strength may fear in the face of such a formidable undertaking but, we trust, the Lord is with us...

Sports: Exercise of Body and Spirit

NCWC News Service.

Dear riders of the Tour of Italy! and organizers, promoters, observers of the greatest bicycle race — all!

We are happy and grateful for your visit! Yours is a stopover that reminds us of the eager interest with which we, in our childhood, followed the news of the Tour of Italy. It is a stopover that offers to us the grateful opportunity, not only of recalling the famous names of the great competitors of past years, but of learning your names and of informing ourselves as to the events of this always famous race!

Text of Pope Paul's remarks, May 20, 1964, to Italian bicycle tour participants.

Furthermore, we are happy to be present at this Roman stop of yours for two other important reasons: in other words, to thus have new occasion to show our interest in all people of the sports world and our esteem for sports.

It has been said at other times and in ample and authoritative discourses, and we now repeat it, that: the Church sees in sports an exercise of the body and an exercise of the spirit; and exercise of physical education and an exercise of moral education; thus the Church admires, approves and encourages sport in its various forms, particularly in the systematic form, which should be the duty of all young people and intend for the harmonious development of the body and of its energies; also in the competitive form, like your own, that extends to a point of effort and risk, provided that it is contained within limits such as not to harm the very aims of sport, encompassing the wholeness and beauty of physical life.

The Church admires, approves and encourages sport all the more if the exercise of physical forces is accompanied by the exercise of moral forces, which can make of sport a magnificent personal discipline, a strict training for social contacts, founded on respect for one's own word and that of others, a principle of social cohesion which at present succeeds in establishing friendly relations even in the international field.

All of this demands that sport be idealized by principles and rules such as infuse vigor and nobility, as you do; principles and rules that exclude the excesses of risk and passion both as regards the athletes and the public who watch them and become excited during their competitive events.

How could we not recall with immense sorrow the recent and most grievous event of Lima? Let us see to it that they may never happen again in any part of the world and in any branch of sport,

We are therefore the more pleased with your bicycle race which, among others, holds the merit of knowing how to excite immense enthusiasm and to contain it at the same time in the manner of good civil education.

There is however, another reason which makes our greeting joyful; and it is particularly the very one that brings you here. The sense of this visit to the Pope is an intuition which you bear in the depth of your souls perhaps without knowing how to express it; that is, an intuition that sport, besides being a sensitive and experimental reality, is the symbol of a spiritual reality, that constitutes the hidden, though essential thread of our life: life is an

effort, life is a contest, life is a risk, life is a race, life is hope toward a goal that transcends the scene of common experience that the soul perceives and religion presents to us.

And you, coming to the Pope, perhaps unconsciously but surely, because you wish to, raise your spirit toward these supreme aims of life, that find a splendid image in your sports test; and, by your presence, you express a desire, a prayer, to be capable, to be worthy not only of representing, but of attaining that final goal which is the true and final destiny of life.

Wonderful, dear sons! You so think, you so decide, you so pray in your heart! Our paternal blessing goes out to you!

POPE DEFINES 'BISHOP' . . .

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mula, the primitive invocation, repeats the gesture of the transmission of the episcopal character and of grace."

The Glory of Christ

Should we not let our glance dwell on this transfiguration of man, and admire in transfigured man, the work of God? If the Catholic priest does not substitute for Christ, he personifies Him. If he does not introduce a new mediation between God and mankind but sets Christ's unique mediation in operation; if he not only transmits sanctification to others, but makes the vehicle for its distribution participate in it, should we not meditate and celebrate the dignity, the excellence, the sublimity of men so pervaded by the Holy Ghost?

Did we not ask God, a moment ago, at the precise act of consecration, to sanctify these elect ones, who are provided with the ornaments of every glorification? (Pont. Rom.). Are not the words of St. Paul, referring precisely to the ministers of the Gospel, being fulfilled before us, in these new Bishops? "We all . . . reflecting as in a mirror the glory of the Lord, are being transformed into his very image, from glory to glory, as through the spirit of the Lord" (2 Cor. 3, 18)?

Here is a word, the word glory, which we moderns pronounce with difficulty, when referring to human beings.

We fear it as a proud and conceited term, attributed to some hero, to some scholar, to some champion, in order to stimulate and satisfy our inextinguishable need to refer to the concept of perfect man, to the real type of the ideal man; because immediately after exalting to glory the exceptional man, we realize his limited measure, his misery, his emptiness, his mask. We no longer believe in the great man, in the glorious man. We lower even the saint to the level of our mediocrity.

Yet, the word "glory" is a term which Holy Scripture is continually making us pronounce, and not only in reference to God, but also to man. But not to man in himself, but to man on whom shines the light of God: "the light of thy countenance O Lord is signed upon us; thou hast given gladness in my heart" (Ps. 4, 7), shall we say with the Psalmist.

We shall say it in order to rejoice in this event, as in one of the most beautiful, of the greatest, of the most beneficial of our human history; an event of grace and gladness is this; let us bless the Lord! "This is a day truly made by the Lord!"

We shall say it in order to render more lively in all of us the concept of the priesthood of Christ, a concept which cannot be expressed except in terms of sublimity, dignity and gladness.

Finally, we shall say it, in order to refer to Christ every meaning of the rite we have accomplished, every reflection which those who assume episcopal title and function in the Church derive from it, every hope which is granted to the Church in the living celebration of the apostolic succession; one more mindful of the sublime and pithy word of St. Paul: "they are the messengers of the churches, the glory of Christ!" (2 Cor. 8, 23).

May the new Bishops who take on, together with the apostolic succession, the great mission of being the qualified witnesses of the Church, the masters, the sanctifiers, and the shepherds of the people of God, the builders of Holy Church, be the glory of Christ! It is our encouragement for you, brothers in the episcopate, to assume, with humility, with courage, with trust, the formidable burden of episcopal responsibility; you are, brothers, in your consecrated persons, the glory of Christ; may you, brothers, be the glory of Christ also in the mission which is awaiting you! . . .

It is our joy, our wish, our hope . . . It is the joy, the wish and the hope of the Church of God: may you be the glory of Christ . . .